

Mark 6-10

Chapter 6

26. Jesus' Second Rejection At Nazareth V. 1-6

V. 1

1. "He went out from thence" = He left Jairus' house and went into His own country.
2. "His own country" = one's native country; one's native place; refers to the city of Nazareth.
3. On the way to Nazareth, it is possible that Mat. 9:27-34 may have occurred when Jesus healed two blind men and cast the demon out of a dumb man so that he spoke.
4. This is the second time Jesus visited His own city during His public ministry and was rejected with the first results and rejection recorded in Luke 4:16-30.
5. "Follow" = to accompany.

V. 2

1. Our Lord had come away from the crowds in order to rest, but His custom was to assemble together in the synagogue on the Sabbath day.
2. "Teach" = to impart instruction; to shape the will of the one taught by the communication of knowledge. The rulers of the synagogue may have invited Him to speak and He could not resist the opportunity of giving out the Word.
3. "Many" = not all hearing Him were astonished.
4. "Astonished" = word means to strike out; expel by a blow; to strike one out of self-possession. The teaching of our Lord struck them so forcibly that they were astonished to the point of losing control of themselves. The tense shows that this condition of being beside themselves with amazement continued for some time. "Flabbergasted" is the English word that best translates the Greek word.
5. "These things" = refers to the words of wisdom in His teaching and the gifts by which the mighty works had been performed. "Where did these things come from?" = He is only a carpenter (verse 2). Mat. 13:55 calls Him "the carpenter's son."
6. "Wisdom" = refers to interpreting and applying the scripture.

7. "Mighty works" = works of power. Speaks of miracles from the standpoint of the supernatural power exerted in their performance.

8. "Wrought" = from a word that means to come into existence; created. Reveals something beyond man's power and man's comprehension.

V. 3

1. The townspeople knew who Jesus was as a man = a carpenter; the son of Mary who had four sons and at least two girls (sisters). These were Jesus' half brothers and sisters. Joseph was their father, but Jesus had no physical father. This should put a stop to the false teaching of the perpetual virginity of Mary.

2. "Offended" = find occasion of stumbling in. They were made to stumble in Him because they could not explain Him, since He had been so recently among them and had been as one of them.

V. 4

1. Jesus made a definite claim to be a "prophet" = a forth-telling one who speaks out God's message.

2. "Without honor" = dishonored; having no respect.

3. A prophet has honor except in his own country (city), and among his own kin, and in his own house.

4. The saddest part of it all was that His own brothers in His own home disbelieved His claims to be the Messiah. (John 7:5)

V. 5

1. "No mighty work" = not even one of His greater miracles.

2. "Sick" = without strength, weak; speaks of a less striking miracle.

3. The people of Nazareth were in such a state of unbelief that they would not even bring their sick to Him to be healed.

V. 6

1. "Marvelled" = to wonder. Jesus had divine knowledge and accurate insight into the human heart, but He had human limitations. As Deity, He would not marvel at anything because He knew all things, yet in His humanity, He expected a different reception at Nazareth than He received.
2. Jesus turned away from Nazareth, never, as far as we know, to visit it again; for this was their second opportunity, and the second occasion on which they deliberately rejected Him.
3. "Went round about" = went to the villages that encircled the city of Nazareth. What those at Nazareth refused, Jesus immediately offered to others.
4. He may have been disappointed, but He was not discouraged.

27. The Twelve Sent Out V. 7-13

V. 7

1. "He called unto Him the twelve" = the idea is that Jesus called to Himself the twelve. He had previously called them into the ministry.
2. "To send" = to send forth as an ambassador on a commission to represent one and to perform some task. Our word apostle comes from this word.
3. "By two and two" = to help encourage each other, and also for fullness of testimony.
4. "Gave them power" = tense means He kept on giving them all through the tour, a continuous power (delegated authority) over unclean spirits.
5. "Unclean spirits" = refers to impure demons. They were given the authority to command demons to leave the individuals in whom they had been operating, and God's power was there to see that the command was obeyed.
6. Mat. 10:1,7-8 reveals they were also given authority to heal and to preach. It is interesting to note that even Judas Iscariot, a lost man, received this authority and power from Jesus the same as the other eleven.

V. 8

- 1 "Commanded" = give orders; instruct; direct.
2. "Take nothing for their journey" = means they were not to make any special provision for their journey, but to go forth just as they were, depending upon God.
3. "Save" = except.

4. "Staff" = rod; walking stick. Most every traveller and pilgrim carried his staff. Mat. 10:10 and Luke 9:3 states they were not to carry staves which is the same word for staff. This is not a contradiction, but means to make no special provision. Those who had a staff might use it. Those who did not have one were not to trouble themselves to secure one.

5. "Scrip" = a leather sack in which travellers and shepherds carried their provisions. This does not mean they were not to use notes as some would indicate today.

6. "Bread" = refers to food.

7. "Money" = coins of brass, also of silver and gold which Mat. 10:9 refers to.

8. "Purse" = belt, girdle; served to gird on flowing garments and to carry money in since it was hollow.

9. This applies to what Paul said in I Cor. 9:14. (Mat. 10:10) Jesus later said to take a purse. (Luke 22:35-36)

V. 9

1. "Shod" = to bind under one's feet.

2. "Sandals" = a sole made of wood or leather, covering the bottom of the foot and bound on with thongs of leather. Mat. 10:10 says "provide neither shoes" = means not to make extra provision.

3. "Coats" = tunic. An undergarment, usually worn next to the skin.

4. The mention of "two" in all three Gospels probably helps us to understand that the same thing applies to shoes and staff. These directions are against luxury in equipment.

V. 10

1. "Abide" = remain, to sojourn. Implies "to feel at home."

2. They were not to change their place of lodging while in a city lest they might hurt the feelings of those they first lodged with or lest they might appear restless, or inconsistent.

V. 11

1. "Receive" = to take with the hand; grant access to a visitor; not to refuse friendship. The "not" gives the opposite meaning.

2. "Hear" = listen.

3. The act of shaking off the dust that had accumulated on one's sandals is symbolic of extreme contempt for another, and the refusal to have any further fellowship with him.

4. "Testimony" = the declaration which confirms or makes known anything; evidence given.

5. "More tolerable" = more easily borne. Sodom and Gomorrah were destroyed by fire and brimstone on account of their great wickedness, yet our lord said their punishment will be more tolerable than that of the people who reject His gospel. The reason being that they were not favored with as much light and instruction.

V. 12

1. "And they went out" = shows obedience to the Lord's command.

2. "Preached" = to make public proclamation with such gravity, formality, and authority as must be heeded. Luke 9:6 shows that they were preaching the gospel.

3. "Repent" = a change of mind regarding one's previous sinful life and the determination to be done with it; to change one's course of action. To preach the gospel is to include the message to repent.

4. John the Baptist and Jesus preached the same message. (Mat. 3:2; 4:17)

V. 13

1. "Cast out" = to eject. Tense reveals a continued repetition.

2. "Devils" = demons.

3. "Anointed" = to anoint; to rub.

4. "Oil" = olive oil as a medicine in the basis of practice. It was the best medicine of the ancients and was used internally and externally.

5. God performed miracles of healing through the apostles for the purpose of declaring their message as from Him. Today, God heals directly in answer to prayer, not through individuals as so called "Divine Healers". He can use doctors and medicines but He is the Great Physician.

6. "Many" = didn't heal all.

7. "Healed" = restore to health. Tense reveals continued repetition, one and then another.

28. Herod's Troubled Conscience Over Beheading John

The Baptist V. 14-29

V. 14

1. Mat. 14:1 refers to Herod as a tetrarch (a rule by four) because he was one of four who ruled Palestine at that time. Mark rightly calls him a king because this title was applied freely in the Roman world to all eastern rulers.
2. Herod's explanation of our Lord and His miracles was that John the Baptist had risen from the dead.
3. "Mighty works" = miracles, from the standpoint of the supernatural power at work in the miracles.
4. "Shew forth" = to put forth energy; to be operative; to work.
5. John the Baptist had not performed any miracles but Herod thought that death had put him in touch with the unseen world and had enabled him to utilize its powers.

V. 15

1. "Elias" = Elijah.
2. "Prophet" = an interpreter or spokesman for God; one whom God speaks through.
3. "As one of the prophets" = not one of the O.T. prophets, but one like them.
4. These were the same basic things that were said of John the Baptist. (John 1:21)

V. 16

1. When Herod heard the various opinions, he made an emphatic announcement, "It is John whom I beheaded."
2. Herod's conscience would not let him forget that sight of John's head dripping with blood as the gold platter was brought in to the banquet hall.
3. "Said" = tense reveals that Herod kept on repeating this statement as an answer to the many theories as to who Jesus was.

V. 17

1. "Himself" = Mark uses an intensive pronoun to emphasize the fact that it was this very Herod, and no one else, who had imprisoned John. He was the one responsible even though he sent forth others to arrest and bind him in prison.
2. He had this done for Herodias' sake, his wife whom he had enticed away from his brother Philip.

V. 18

1. "For" = gives the reason in this verse why Herodias wanted John the Baptist put in prison; because of what John had said.
2. "Is not lawful" = is not right; this is speaking of while his brother was alive. (Lev. 18:16; 20:21) This is speaking of adultery. After a brother's death, it was often a duty to marry his widow. (Deut. 25:5-6)
3. "Have" = possess as his own.

V. 19

1. "Therefore" = because of what John the Baptist had told Herod.
2. "Had a quarrel" = to be enraged with; set oneself against; hold a grudge against one. Modern slang would be, "had it in for him." The tense shows continuous action, which means that Herodias never let up on this fury of hers toward John for daring to denounce her private relations with Herod, but waited her time for revenge.
3. "Would have" = to determine; to desire; tense indicates she had a continuous desire.
4. "Could not" = not yet; the power was wanting, not the will. No one or any power can do anything to God's children unless He permits it. Example: Job.

V. 20

1. "Feared" = alarmed; frightened. Tense reveals a continual state of fear.
2. "Knowing" = absolute, positive knowledge of the facts.
3. "Just" = righteous; upright; keeping the commands of God; innocent of any wrong.
4. "Holy" = set apart; blameless.

5. "Observed" = to preserve a thing from perishing or being lost; to guard one, to keep him safe. Herod kept John safe from the evil plots of Herodias, who was seeking to kill him. The tense shows a continuous action, = "kept on keeping him safe." Herod maintained a constant watch over John.

6. "When he heard him" = having heard him; refers to Herod visiting John in the prison.

7. "He did many things" = Greek construction reveals that Herod did many things to protect John and even possibly tried to release him because he was perplexed at what he had heard from John and did not know which way to turn. (Luke 9:7)

8. "Heard him gladly" = "Heard him with pleasure" = this is the way Herod really felt when he could slip away from Herodias. The tense shows continuous action speaking of repeated visits of Herod to see John in the prison.

9. But his visits to John, his life with Herodias, his guilty conscience, and the continuous demands of his wife, brought him to his wit's end. He was perplexed about "many things."

V. 21

1. "Convenient" = timely; opportune. Herodias chose Herod's birthday as the strategic moment to spring her trap and force him to put John to death.

2. "His lords" = nobles; chief men of Galilee; refers to great men of his peers.

3. "High captains" = the commander of a thousand soldiers.

4. "Chief estates" = chief men; the first ones of Galilee.

5. This was a notable gathering, composed of men from governmental, military, and civil life.

V. 22

1. Said" = translation of the feminine personal pronoun; refers to the daughter of Herodias herself. The point is that it was Herodias' own daughter who degraded herself in a licentious dance in which only professional actors of loose morals would engage. Such dancing was almost an unprecedented thing for women of rank, or even respectability.

2. The immoral spectacle catered to the totally depraved natures of the drunken men, and Herod offers her a reward.

3. "Ask" = means to ask at once.

4. "Wilt" = a desire that comes from one's emotions.
5. Herod had stepped into the trap which Herodias had set for him.

V. 23

1. "Sware" = to put oneself under oath. It was a public promise.
2. Herod promised with an oath to give her whatsoever she asked up to one half of his kingdom.

V. 24

1. The fact that she went and spoke to her mother proves that she had not been told beforehand what to ask. Mat. 14:8 refers to before she made the request to Herod.
2. "What shall I ask?" = the Greek construction reveals that the subject of the verb acts in his own interest; therefore, "What shall I ask for myself?"
3. Her mother gave her daughter her request.

V. 25

1. "Straightway" = immediately; at once.
2. "With haste" = with speed.
3. "By an by" = instantly.
4. She came in quickly before the king could change his mind and before the spell of her dancing had passed. Herodias knew her game well.
5. "Charger" = a dish, plate, platter; probably gold.

V. 26

1. "Was exceeding sorry" = very sad; thoroughly grieved; tense indicates an entrance into a new condition. He had come to realize all the implications of the request. To carry out this request would make him the murderer of the prophet whom he feared and respected.

2. "Would not reject" = would not refuse, nullify or slight her by treating the oath and promise as a joke, because of:

A. "His oath's sake" = he no doubt thought the words of a king were law. (Dan. 6:8) Yet he should have known that he should not have been bound by his oath in reference to a request so unreasonable.

B. "Their sakes which sat with him" = pride and peer pressure caused him to go through with it.

V. 27-28

1. "Executioner" = a spy, scout, bodyguard, and often executioner. Word itself means "a watcher;" it was used to designate a guardsman whose business it was to watch or spy out. It was one of these he sent to behead John.

2. "Behead" = decapitate; to cut off the head. It was a gruesome job, but he soon brought John's head to the "damsel" = maiden; young unmarried woman.

V. 29

1. "His disciples" = refers to the followers of John.

2. "Took up his corpse" = these words seem to indicate that it lay uncared for and unburied until the disciples showed their respect for it. History says that after the beheading, the mutilated remains were cast out of the prison and left neglected.

3. History says that God's judgment found out these three:

A. Not long after this, Herod was defeated in a great battle and had to flee.

B. Herodias and Herod were banished by a decree of the Roman Senate to an awful place where they both perished miserably.

C. The daughter of Herodias died by a remarkable visitation. She fell through ice over which she was passing, in such a way that her head was caught while the rest of her body sank into the water and as she tried to save herself her head was nearly severed by the sharp edges of the broken ice. (Num. 32:23; Gal. 6:7)

29. The Apostles Report After Their First Preaching Tour

V. 30-32

V. 30

1. "The apostles" = the sent ones now return to give Jesus a full account of their mission.
2. Where they went and how long they stayed, and where had Jesus been and what had He done in the meanwhile are questions which remain unanswered.

V. 31

1. "Apart" = word has the idea of privacy about it. What these men needed now was a little privacy, to be away from the crowd, in a "desert place" = deserted place; solitary.
2. "Rest" = to cause or permit one to cease from labor in order to recover and collect one's strength. The devil would wear us out before our time, if he could.
3. "No leisure" = no opportune time; no good time could they find to even eat because there were so many (crowds) coming and going.

V. 32

1. "Ship" = refers to a large fishing vessel.
2. "Privately" = does not refer to their going away in a sly manner or slipping off from the crowd for they saw them departing (verse 33), but speaks of the uninhabited region where they went.
3. Luke 9:10 shows they went to Bethsaida, which is Bethsaida Julis on the NE shore of the sea of Galilee. (See map)

30. The 5,000 Fed V. 33-44

V. 33

1. "Many knew" = to recognize a thing to be what it really is, to understand.
2. "Ran afoot thither" = ran along the shore in the direction the ship had left; the word "ran " means to run along with others, to rush with.
3. This describes the frenzied hurry of the people as they ran excited, thus exciting others in every city along the way until there was a crowd of 5000 men gathered when they came to where Jesus was.
4. "Out went" = precede; means the crowd got to the place where Jesus was going ahead of Him and were waiting for Him when the ship came. The distance some of them ran is said to be about 20 miles.

V. 34

1. "Was moved with compassion" = one word in the Greek; to have sorrow for the sufferings or troubles of another, with the urge to help; the reason was "because they were as sheep not having a shepherd." Our Lord, though weary and seeking rest, gave Himself to them.
2. No animal is more helpless, more stupid, or more in need of a shepherd, than the sheep.
3. "Shepherd" = one who tends the sheep by guiding, guarding, feeding, folding, and fleecing them.
4. "To teach" = to shape the will of the one taught by the communication of knowledge; the tense reveals that Jesus went to teaching and kept it up.

MAP 1 is currently unavailable, please contact us for a copy.

5. Mat. 14:14 also said that Jesus "healed their sick;" there could have been only a few who were sick in a crowd that was in such a hurry as this one was.
6. The people had plenty of official leaders but these rabbis were "blind leaders of the blind," concerning spiritual matters.

V. 35

1. "When the day was far spent" = much daytime had already gone and sunset was approaching. Luke 9:12 says, "and when the day began to wear away." It was drawing near night.
2. "Desert" = uninhabited region.

V. 36

1. "Send away" = to bid depart; dismiss; to detain no longer.
2. "Country" = fields which were the scattered farms near Bethsaida Julis, NE of the sea of Galilee. (See map 1)

V. 37

1. "Give ye them to eat" = "As for you, you give them to eat."
2. "Two hundred pennyworth" = about \$35.00; the sum probably suggested by what the Twelve knew they were in possession of at the time. John 6:7 adds that amount would not be sufficient to feed them but only give each one a little amount.

V. 38

1. The five loaves were made of barley which was considered an inferior and homely kind of food, very inferior to bread made of wheat flour. (Rev. 6:6)
2. The two fishes were small. (John 6:9)
3. "Knew" = to know by experience. They had surveyed the crowd.
4. Jesus asked the disciples to feed the multitude to prove (test) them. (John 6:6)

V. 39

1. "Sit down" = to recline. The command was merely to recline on the green grass and wait to be served. The grass was fresh and green because it was close to Passover time which was in April. (John 6:4)
2. "Companies" = in table companies, arranged like guests at a table, so that the disciples could pass along their side and distribute the loaves.

V. 40

1. "Ranks" = a garden bed. They reclined in companies of 50's and 100's, so that the several companies formed as it were separate plots (ranks).
2. The word "companies" describes the arrangement while the word "ranks" describes the color as the red, blue, and yellow clothing of the poorest in the Eastern crowd makes the scene full of color, thus suggesting the appearance of flower beds in a garden.

V. 41

1. "Blessed" = giving of thanks. (John 6:11)
2. "Broke" = tense implies instantaneous or point action.

3. "Gave" = tense implies continuous action. He broke and kept on giving.
4. The multiplication evidently took place in Christ's hands, between the acts of breaking and giving; an act of Divine omnipotence.
5. "Set before" = to place beside; place near.

V. 42

1. "All" = the whole; 5,000 men plus the women and children.
2. "Filled" = to gorge; supply food in abundance; to satisfy to the full.

V. 43

1. "Fragments" = broken pieces of bread that remained over.
2. "Twelve baskets" = suggests that Jesus first broke the loaves, and in breaking multiplied them, and distributed them into these baskets, one for each apostle, and that the food, as it was distributed by the disciples, was more and more multiplied (like the widow's barrel of meal and cruse of oil). When all were filled Jesus commanded the disciples to take up the fragments (John 6:12) which filled the 12 baskets to the brim.
3. This miracle is recorded by all four Gospels. (One of a few things all four records.)

V. 44

1. "Men" = not the generic term which could include men and women, but the word for a male individual. (Mat. 14:21)
2. No explanation can explain this event outside of a Divine miracle.

31. Jesus Walks On The Water V. 45-52

V. 45

1. "Constrained" = to necessitate or compel, whether by force, or by persuasion. The disciples were in danger of being swept off their feet, falling heedlessly into the devil's trap, thus defeating the whole teaching and training of Jesus with them.

2. "Bethsaida" = located on western shore of the sea of Galilee between Capernaum and Magdala; they were at Bethsaida Julis on the NE shore of the sea of Galilee. (See map 1)

3. "Sent away" = to bid depart. The word pictures Jesus as personally engaged in persuading the crowds to go away.

V. 46

1. "Had sent them away" = to separate oneself; withdraw oneself; to take leave of; bid farewell to.

2. "Mountain" = the high tableland at the foot of which the multitude had been fed.

3. "To pray" = a full word, implying the outpouring of the heart to God. Jesus needed the Father to strengthen and steady Him because the devil had come to tempt Him with world dominion in league with the Pharisees. (John 6:15)

V. 47

1. "Even" = late evening; 6 p.m.; at sunset.

2. "He alone on the land" = Mark is careful to tell us that when night came on, the disciples were alone in their boat and Jesus was alone on the shore.

V. 48

1. "Saw" = know; have absolute, positive knowledge of the facts.

2. "Toiling" = tormented; to be harassed; distressed due to the wind that was contrary to them.

3. "Contrary" = opposite; it was only by painful effort that they could make headway against the driving storm blowing upon them from the west.

4. "Fourth watch" = between three and six in the morning. They had been rowing for at least 9 hours and had only gone about 3 miles (John 6:19) about halfway across the Sea of Galilee.

5. You may ask why our Lord allowed them to be tempest- tossed so long?

A. It was a trial of their faith, to urge them to seek the help of God more earnestly.

B. It was a lesson to prepare them to endure hardness.

C. It made them more thankful when the storm was stilled.

6. "Walking upon the sea" = this He did by Divine power; an actual happening, not some trick; the word "upon" signifies contact. Our Lord's sandals had actual contact with the water. He walked on the surface of the sea as we walk on a hard pavement.

7. "Would" = desire.

8. "Passed" = word really means to go to one's side, thus He desired to go to their side.

V. 49

1. "Saw" = know; to have absolute knowledge that someone was out there on the water.

2. "Supposed" = thought; a natural conclusion.

3. "Spirit" = not normal word for spirit; the word is associated with magic and charms, thus with the system of Satan. To have somebody walk on the sea, that would be magic to them.

4. "Cried out" = to scream aloud; to raise a cry from the depth of the throat. It was a shriek of terror, a scream.

V. 50

1. "Troubled" = to strike one's spirit with fear or dread.

2. "He talked with them" = our Lord's words were friendly and encouraging because they did not recognize Him in the darkness but His voice reassured them.

3. "It is I" = pronoun is emphasized. "It is I and nobody else."

4. "Be not afraid" = "Stop being afraid;" Greek construction forbids an action already going on.

5. Mark does not mention Peter walking on the water as recorded in Mat. 14:28-31.

V. 51

1. "The wind ceased" = to grow weary or tired, thus to cease from violence, cease raging.

2. "Amazed" = to put out of wits; astound; tense reveals continuous action.

3. "Sore" = much.
4. "Beyond measure" = over and above; more than is necessary.
5. "Wondered" = marvel; this verse pictures vividly the excited disciples.

V. 52

1. "For" = gives the reason why they were amazed.
2. "Considered" = to set or join together in the mind; understand. In context, it means they did not understand the miracle of the loaves which had just occurred the day before.
3. "Heart was hardened" = to grow hard or callous; become dull; lose the power to understand. This is the reason "they didn't understand the miracle of the loaves."
4. "Heart" = refers to the entire inner man, his reason, affections and will.

32. Jesus Heals at Gennesaret V. 53-56

V. 53

1. "Passed over" = to cross entirely.
2. It seems that the day after Jesus fed the 5,000 He explained to the crowd in Capernaum the nature of His mission, and many went back and walked no more with Him. (John 6:22-67) Then He went southward to Gennesaret where great crowds gathered, and He healed multitudes.
3. "Gennesaret" = the land south of Capernaum on the western shore of the Sea of Galilee. (See map 1)
4. "Drew to the shore" = to bring the ship to mooring; to anchor a ship; the ship was of considerable size (verse 51, Jesus went up into the ship) therefore, it had to be anchored off shore.

V. 54

1. "Straightway" = immediately; at once.
2. "Knew" = to know by experience; to recognize. The people recognized Jesus, for they had seen Him before. He was becoming a well-known person by this time.

V 55

1. "Ran through" = to run around in the sense of a circle.
2. "To carry about" = to carry around in the sense of a circle.
3. "Where they heard" = tense speaks of continuous action. The people kept running from place to place, carrying their sick on pallets (beds) from place to place, wherever Jesus was reported to be or wherever it might be possible to find Him.

V. 56

1. "Streets" = market places; thoroughfare.
2. "Besought" = to call near; to beg; entreat; beseech.
3. "Touch" = to fasten oneself to; to adhere to; cling to.
4. "Border of his garment" = the fringe of a garment; a little appendage hanging down from the edge of the outer garment.
5. "Made whole" = deliverance from their sickness whatever it may have been.
6. This verse covers a period in Jesus' life of approximately 8 months, from April to November. We have very little information about this period of time.

Chapter 7

33. The Pharisees Rebuked V. 1-23

V. 1

1. Some of the Pharisees and scribes joined together and came from Jerusalem to try to catch Jesus in a fault.

V. 2

1. "Defiled" = refers to that which is common to everybody; applies to that which was ceremonially unclean.

2. The washing of the hands here was not for purposes of cleanliness, but for ceremonial reasons which the Pharisees had received by tradition and not by a command of God.
3. "Bread" = the Greek construction reveals this to be some particular bread known by the Pharisees and by the Lord.
4. "Fault" = to blame; the thing found fault with being evident from what precedes.

V. 3

1. "Oft" = with the fist; means to wash the hands with the fist so that one hand is rubbed with the clenched fist of the other; diligent.
2. "Tradition" = a giving over which is done by word of mouth or in writing; a body of precepts which in the opinion of the Pharisees and all later Jews were orally delivered by Moses and orally transmitted in unbroken succession to later generations; they were to be obeyed with equal reverence as God's word.
3. "Holding" = to keep carefully and faithfully.
4. "Elders" = referred to members of the great council or Sanhedrin.
5. The rabbis held that disobedience to the traditions of the Elders was mortal sin. Therefore, a real issue is raised here between the Pharisees and Jesus. It was man-made, ceremonial laws in conflict with the Word of God.

V. 4

1. "Market" = market place; a public place in every town where people gathered; the Jews, mingling with men in public would be ceremonially defiled.
2. "Wash" = word from which we get our word baptize; means to make fully wet; dip, or immerse; different word from verse 3.
3. When the Jews came from the market place they would take a bath, a ceremonial cleansing, before they would eat.
4. "Hold" = same word as in verse 3. To keep carefully and faithfully.
5. The washing of cups, pots, brazen vessels and tables also is referring to ceremonial cleansing instead of washing for the sake of cleanliness.
6. "Cups" = drinking vessels.
7. "Pots" = a small liquid measure, about a gallon in size.

8. "Brazen vessels" = copper vessels used for cooking purposes; earthenware vessels would be broken instead of washed if defiled (according to the law).

9. "Tables" = couches used to recline on while eating their meals.

V. 5

1. This verse connects up with verse 2 while verses 3-4 explain the situation.

2. "Asked" = interrogate; put a question to; tense reveals a continuous action, they kept on questioning Jesus.

V. 6

1. Jesus answered their question wisely by quoting from O.T. scripture. (Isa. 29:13)

2. "Well" = rightly; describes the accuracy of Isaiah's prophecy.

3. "Prophesied" = to foretell events; speaking by inspiration.

4. "Hypocrites" = a pretender; a stage-player who acted under a mask; one who assumes an identity and a character which he was not; the word has a definite article in front, "the hypocrites," thus referring to the Pharisees as arch-hypocrites, the outstanding ones.

5. "As it is written" = refers to the O.T. scripture with the tense revealing it has been written in time past (completed), with the present result that it is on record today and ever continues to stand.

6. "Their heart is far from me" = gives the idea of one holding himself a great distance from someone else because he wants to and makes a choice to do so. They only gave lip service to God, praising Him with their mouth, but giving their heart to vanity and the world.

V. 7

1. "Howbeit" = but; shows the contrast between the lips and the heart.

2. "Vain" = fruitlessly; without profit; word speaks of the futility of an action, the failure to attain a proposed end.

3. "Worship" = to revere; adore; word has the atmosphere of fear, piety, devoutness.

4. "Teaching" = to shape the will of one taught by the communicating of information whether true or false.
5. "Doctrines" = teachings; instructions.
6. "Commandments" = a precept; a rule of moral conduct.

V. 8

1. "Laying aside" = to send away; to bid go away or depart; to send from oneself; to let alone; to disregard; used of teachers when presenting a topic in the sense of "to leave, not to discuss;" means to abandon; to leave behind and done with in order to go on to another thing.
2. "Hold" = to keep carefully and faithfully. Word has the idea of a powerful grip on something.
3. "Tradition" = a giving over which is done by word of mouth or in writing.

V. 9

1. "Full well" = excellently; finely. This is irony, and biting sarcasm.
2. "Reject" = something that has been laid down or prescribed which has in turn been done away with; to nullify, make void, frustrate.
3. The Pharisees made God's Word null and void in order to keep their own tradition.
4. The same is true today in many of our churches when leaders strive to make their forms and practices, which are of human origin, conform to God's Word. This becomes slavish bondage to tradition while having only slight regard for God's Word. (Col. 2:8)

V. 10

1. Our Lord gives an example of one of these human traditions.
2. "Honour" = revere; respect.
3. "Curseth" = to pray evil on; to place evil on; speak evil of; insult.
4. "Let him die the death" = let him come to an end by death. Refers to physical death inflicted as a punishment for breaking the Mosaic law at this point of time. (Exo. 21:17; Lev. 20:9)

V. 11

1. "But" = now shows the tradition contrasted to the commandment of God in verse 10.
2. "Corban" = the Hebrew word refers to a gift or offering to God. The rabbis allowed the individual to keep whatever money would have been given by the son for the support of his parents, if he would declare it as a gift to God. He could keep the money and by merely speaking, "Corban," he could justify his withholding it from his parents.
3. "Profited" = to be useful; benefit; refers to it being a gift to God.

V. 12

1. "Suffer" = not to hinder; allow; permit.
2. "Ought " = shows an obligation to help his father or his mother.
3. To say, "It is Corban," was to say that the gift had a prior and more sacred destination and the rabbis justified such a son's trickery, and held that he was prohibited from using it for father or mother, but he might use it for himself.

V. 13

1. In doing such (verses 11-12) they made the Word of God of none effect.
2. "Made none effect" = one word; to render void; deprive of force and authority; to invalidate.
3. "Have delivered" = to give from; refers to the oral laws of the Pharisees which are handed down from generation to generation to be kept, and in so doing they added weight to these laws by themselves transmitting them to their posterity.
4. "And many such like things do ye" = shows that this was only a sample of the many ways in which the commandments of God were twisted, distorted, and annulled by these traditions.

V. 14

1. "Had called" = to call toward oneself; the people had possibly retired a little into the background, out of respect for the Pharisees. Everyone was invited to hearken and understand, while He announced a principle of the highest importance.

2. "Hearken" = listen to and hear with the ear of the mind.

3. "Understand" = comprehend; to put together as pieces of puzzle; to set or join together in the mind.

V. 15

1. "Defile" = the profane as contrasted to the hallowed or sacred.

2. When our Lord spoke of that which enters a man, He was speaking here of food. That does not make a man ceremonially unclean, even though he eat it with ceremonially unwashed hands.

3. When He spoke of that which comes out of a man which defiles him He was referring to the extra-biblical teachings of the Pharisees which defiled them in the sense that these teachers were constituted false teachers by their teachings which were in direct opposition to God's Word, thus, not hallowed or set apart for God.

4. His object was to show that all impurity springs from the heart; and that, unless the heart is cleansed, all external washings are in vain.

5. "Man" = term for mankind, thus, refers to male and female.

V. 16

1. "Ears" = refers to spiritual ears.

2. "Hear" = to listen.

34. Jesus Explained The Pharisees' Rebuke To His

Disciples V. 17-23

V. 17

1. "The house" = the idea is that of being at home, probably in the home of Peter.

2. "Disciples" = here refers to the apostles. Word means a learner and denotes the followers of Christ both lost or saved.

3. "Asked" = the tense indicates that they lost no time; the moment they were free from the crowd and in the privacy of Peter's home they asked questions regarding the interpretation of the parable. Mat. 15:15 said that Peter asked; there is no discrepancy, for Peter was the spokesman for the group.

4. Mat. 15:12-14 gives what else the disciples said and Jesus' answer to their question.

V. 18

1. Jesus' answer shows their question was a cause of disappointment to Him because His own chosen pupils were still under the spell of the Pharisees' theological tradition and outlook. We need to understand that these disciples had been trained in Judaism and they were ingrained with this traditional teaching. This type of training is hard to let go. Your upbringing has a strong influence on you. But our Lord had already instructed them fully in the sermon on the mount.

2. "Without understanding" = one word; unintelligent.

3. "Perceive" = to exercise the mind; understand.

V. 19

1. "Heart" = the center and seat of spiritual life.

2. "Belly" = the bowels.

3. "Draught" = privy; a place where the intestinal discharges are deposited; word does not refer to a part of the physical body.

4. "Purging" = to make clean; cleanse.

5. "Meats" = food.

6. The Lord intended by this illustration to show that no food, of whatever kind, when received with thanksgiving can make a man unclean. (I Tim. 4:4-5; Acts 10:15)

V. 20

1. "Cometh out" = to come forth; to issue; to proceed (verse 21); this refers to what comes forth from the heart.

V. 21

1. "Evil" = of a bad nature; not such as it ought to be; base; wrong; wicked.

2. "Thoughts" = carries the idea of discussion or debate, with an underthought of suspicion or doubt, either in one's own mind, or with another.

3. "Adulteries" = unlawful sex relations with the spouse of another (even if the law of the land allows).
4. "Fornication" = sex relations between the unmarried; pre-marital sex.
5. "Murders" = killing another with intent to do so; hate. (I John 3:15)

V. 22

1. "Thefts" = stealing from God or man.
2. "Covetousness" = a greedy desire to have more; the word is active, seeking to grasp the things it has not.
3. "Wickedness" = depravity; iniquity; evil purposes and desires; the word is active and has in it the idea of "dangerous and destructive"; speaks of wickedness in active opposition to the good; this kind of man is not content unless he pulls everyone else down with him into his own destruction.
4. "Deceit" = a lure; snare; trick.
5. "Lasciviousness" = unbridled lust; excess; one who acknowledges no restraint. Example: sodomy = without restraint and shame.
6. "An evil eye" = a malicious, mischief-working eye, with the meaning of positive, injurious activity; eye that works evil and that haunts one with its gloating stare.
7. "Blasphemy" = used of reviling; slanderous; evil-speaking in general; malicious misrepresentation; word does not necessarily speak of blasphemy against God.
8. "Pride" = to show oneself above; haughtiness; arrogance. The characteristic of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with contempt. It is a sin of an uplifted heart against God and man.
9. "Foolishness" = thoughtlessness; recklessness; lack of sense; folly; senselessness; word shows how all evil terminates in the loss of all moral and intellectual illumination.

V. 23

1. "Defile the man" = makes him really polluted or offensive in the sight of God; this renders the soul corrupt and abominable in His sight.
2. The Greek construction reveals that all these hurtful and evil things are constantly proceeding and are constantly defiling man.

35. The Syrophenican Woman's Daughter Healed

V. 24-30

V. 24

1. "Borders" = boundaries; region; district; land; territory.
2. "Tyre and Sidon" = cities in the region of Phoenicia in Syria, a heathen nation. (See map 1)
3. "Into" = indicates the point reached or entered. Our Lord did not merely cross over the border into Phoenician territory, but He went deep into the heart of the country.
4. "Entered into an house" = He entered the private home of some native of the country.
5. "Would" = preferred; desired; willed. Our Lord's will and desire was that nobody, not one, would know He was in the house, because He wanted to be alone and rest after all the strain in Galilee.
6. "Know" = to know by experience, to be conscience of by experience.
7. "But" = contrast to His finding rest; it was not possible for Him to hide because Mark had already informed us that His fame had spread to those about Tyre and Sidon. (Mark 3:8)

V. 25

1. "For" = reveals one reason He could not be hid, because a certain woman heard of Jesus' whereabouts and came to Him to get her need met.
2. "Unclean spirit" = refers to a demon spirit.
3. "Young daughter" = little daughter. This shows that even the very young can be demon possessed.
4. "Fell at his feet" = a position of worship.

V. 26

1. "Greek" = a Grecian woman; a gentile; not a Jew.
2. "Nation" = kin; race.

3. "Syrophenician" = a female native of Phoenicia in Syria; she was a descendant from those seven nations of Canaan which had been driven out by God's command. (Mat. 15:22)

4. She was Greek in religion, Syrian in tongue, and Phoenician in race.

5. "Besought" = word used of a request, not a mere question; the tense reveals a progression in action, the woman kept right on asking our Lord because He answered her not. (Mat. 15:23)

6. "Cast forth" = to throw out; eject; the Greek construction reveals that she wanted Jesus to cast out the demon (devil) at once by one stroke.

V. 27

1. Mat. 15:24-25 states that Jesus first told her that He was sent to the lost sheep of the house of Israel, to whom He refers as children in this verse.

2. "Filled" = satisfy; Jews needs met first.

3. He uses the illustration of the children of the household at the table, and their little pets under the table. It is proper to see that the children are fed first, then their pets.

4. "Not meet" = not proper; not good; not right.

5. "Dogs" = word for puppy, a little dog. Jesus is not calling her a dog, even though the Jews looked upon all Gentiles as dogs.

6. In answering this woman the way He did, Jesus was just staying by His commission, to the Jew first, and then to the Gentiles.

V. 28

1. "Yes" = truth (Mat. 15:27); she agreed with the Lord concerning His statement.

2. "Yet" = but. She basically says that even the puppies are fed by crumbs that are purposely dropped for them.

3. "Crumbs" = a little bit or morsel. She was only asking for a morsel.

V. 29-30

1. "For this saying" = the woman had taken the place of a Gentile, had accepted the second place in line, so to speak and now our Lord was free to minister to her according to His commission.
2. Mat. 15:28 states she had great faith.
3. "Gone out" = tense reveals a permanent cure; this occurred at the instant our Lord spoke.
4. "Laid" = tense shows that the relaxed, resting position of the girl indicates a complete cure.

36. Healing Of A Deaf And Dumb Man V. 31-37

V. 31

1. "Coasts" = boundary lines. Leaving the boundaries of Tyre and Sidon Jesus went SE probably through Caesarea Philippi then south across the boundary of Decapolis unto the eastern side of the Sea of Galilee. (See map 1)
2. Mat. 15:29 states that He went up into a mountain.

V. 32

1. "Impediment in speech" = one word; difficulty in speaking. Long, continued deafness is apt to produce imperfect utterance.
2. "Beseech" = to beg; entreat. They wanted Jesus to heal this man by putting His hand upon him. No doubt they had heard this is the way Jesus healed others.

V. 33

1. "Aside" = speaks of privacy; the reason for privacy may have been partly to avoid excitement and partly to get the attention of the deaf and dumb man.
2. The actions our Lord used to heal this man are unusual. This may have been done to awaken the afflicted man's faith, and to stir up in him the lively expectation of a blessing.
3. It is not clear why Jesus did as He did but we would have to say, "Our Lord heals in His own way."

V. 34

1. "Sighed" = to sigh or groan; Jesus looked up in prayer, and sighed or groaned in sympathy.
2. "Ephphatha" = transliteration of the Greek word; means be opened thoroughly.

V. 35

1. "Ears" = hearing; sense of hearing.
2. "Opened" = opened thoroughly.
3. "String of his tongue" = that which bound his tongue.
4. "Loosed" = to set at liberty.
5. "Spoke plain" = talk correctly or rightly; before he had been able to make only inarticulate sounds.

V. 36

1. "Charged" = to admonish; order; the word is a strong one. He gave them clear and positive orders "to tell no man." The Greek construction reveals that the charge was given with the personal interest of Jesus in view. It was for His sake and the future welfare of His ministry.
2. "So much the more a great deal" = the more abundantly and to a greater degree; human nature is a peculiar thing, doing the exact opposite of what we are told; the tense reveals a continuous performance.
3. "Published" = to make public proclamation.

V. 37

1. "Beyond measure" = superabundantly.
2. "Astonished" = used of the glad amazement of the wondering people. They were beside themselves.
3. "He hath done all things well" = He did nothing the Pharisees could reasonably find fault with. Tense is perfect showing the settled convictions of these people about Jesus.

4. Mark records this miracle while Mat. 15:30-31 lists many more miracles occurring in this location.

Chapter 8

37. Feeding Of The 4,000 V. 1-9

V. 1

1. "In those days" = indicates Mark's inability to assign to this incident a precise historical place in time.
2. "Having nothing to eat" = having come unprovided, or having consumed what they had brought.

V. 2

1. "Have compassion" = have pity; feel sympathy. We would today say, "My heart goes out to them."
2. "Have been" = verb speaks of more than merely position; means to continue with; to abide with, speaking of fellowship.

V. 3

1. "Fasting" = not having eaten; hungry.
2. "Will faint" = to grow weak; grow weary; to be tired out.
3. "By the way" = in the way or on the road home, because some (divers) have come a great distance (from far).

V. 4

1. "From whence" = speaks of the source of supply with reference to food.
2. "Satisfy" = to gorge; to fill full of food.

3. The disciples feel as helpless as when the 5,000 were fed. "Where can we get enough bread to feed this multitude in this desert region in the mountains?" How quickly they had forgotten about the feeding of the 5,000.

V. 5-6

1. "Commanded" = to give orders; instruct; direct.
2. "Sit down" = to recline as the custom of the day was.
3. "Ground" = soil; not green grass as in feeding 5,000.
4. "He gave thanks" = in this expression is included the recognition of the Divine power to enable Him to work the miracle.
5. "Broke and gave" = tense reveals He broke once and continued giving.
6. "Set before" = to place alongside as they reclined.

V. 7

1. "Few small fish" = Greek shows that these were puny and small in number; probably not enough to satisfy one person.
2. "Blessed" = to ask God's blessing on a thing; to pray Him to bless it to one's use.

V. 8

1. "Broken" = a fragment, broken piece; used of remnants of food; what was left over did not consist of scraps or crumbs, but of larger fragments.
2. "Meat" = is in italics; therefore, not in the Greek, but supplied by the translators to complete the meaning for the English reader.
3. "Basket" = different word from that used for "basket" in Mark 6:43; this basket is a much larger basket, about twice the size of the one used in Mark 6:43; may have taken two to carry it; also made out of more flexible material. This supplies evidence that these two recorded miracles took place on different occasions.

V. 9

1. "Four thousand" = the number of men only. (Mat 15:38)

2. "Sent away" = dismiss them.

38. Jesus Rebukes The Blind Pharisees V. 10-12

V. 10

1. "Straightway" = immediately; at once.
2. "Dalmanutha" = also called Magdala on the western shore of the Sea of Galilee. (See map 1)
3. "Parts" = the region belonging to a city; the country around it.

V. 11

1. Mat. 16:1 adds the Sadducees with the Pharisees. This is the first time these two parties appear together against Jesus.
2. "To question" = to seek or examine together; to discuss; to dispute; tense shows continuous action. The Pharisees were putting our Lord under a cross- examination, and this led to open dispute with Him.
3. The Greek construction reveals that our Lord took part in this dispute, defending His position with regard to the matters discussed.
4. "Seeking" = requiring; demanding.
5. "Sign" = refers to miracles and wonders by which God authenticates the man sent by Him. (John 3:2)
6. "Tempting" = to put to the test to see what good or evil is in a thing or person. The Pharisees were attempting to put our Lord to the test to see whether He was an imposter or what He claimed to be, the Messiah of Israel.

V. 12

1. "Sighed deeply in his spirit" = an intensified groan from the bottom of our Lords heart as His human spirit was stirred to its depths; the sigh physical, its source spiritual because He sensed an irreconcilable enmity, an invincible unbelief, and a coming doom for these Pharisees.
2. "Generation" = the whole multitude of men living at the same time (in context). Mat. 16:4 calls this generation, "wicked and adulterous," referring to the religious leaders of Israel whom He called "hypocrites", in Mat. 16:3.

3. "Seek after" = one word in Greek; to demand and cry out for.

4. "There shall no sign be given" = Mat. 16:4 adds "but Jonas"; this seems to be the second time they asked for a sign. (Mat. 12:38-40)

5. The primary purpose of our Lord's miracles was to prove His Messianic claims to be true, and that His message was from God but when it came to the performing of miracles at the demands of apostates whom He knew would not accept their real value, He refused.

39. Jesus Interprets The Symbol Of Leaven To His

Disciples V. 13-21

V. 13

1. "Left" = word used of teachers in the sense of "to let go; let alone; disregard; to leave; not to discuss now", when about to terminate a discussion. Our Lord brought the dispute to an abrupt end by His statement.

2. "Departed to the other side" = they were going to an area near Bethsaida Julias (verse 22) which is on the NE shore of the Sea of Galilee. (See map 1) This conversation seems to have taken place in the ship on the way to the other side.

V. 14

1. "Forgotten" = completely forgotten.

2. "Bread" = loaves; same word as loaf only plural.

3. The one loaf along with the strong word "forgotten" seems to give us insight to a Christ-like easy-mindedness as to food in the circle of disciples. Let tomorrow look after itself. (Mat 6:31-34)

V. 15

1. "Charged" = give orders; to admonish; the tense shows repeated action. The warning was needed because the disciples had come out of Pharisaic background.

2. "Take heed" = to see, to become acquainted with by experience. The disciples were to use a discerning mind by putting the teachings of the Pharisees to the test of experience, not in the actual doing of the things taught, but with the mind's eye following out the ultimate conclusion of the act of practicing what they taught. The Greek construction commands the beginning of an action and its habitual continuance.

3. "Beware" = to see with the mind's eye; to discern mentally; understand; to turn the thoughts or direct the mind to a thing, to consider. Our Lord places double emphasis by using these two verbs.

4. "Leaven" = speaks of their evil doctrine; teachings, as they corrupted the Law of Moses by their own vain traditions, contrary to the Law of God.

5. The warning is against bad theology (leaven of the Pharisees) and bad politics (leaven of Herod).

V. 16

1. "Reasoned" = to bring together different reasons; to reckon up the reasons; revolve in one's mind; deliberate; tense indicates continuous action.

2. The mind of Jesus was preoccupied with the demands of the sign-seekers, while the disciples may have talked quietly to each other unnoticed by Him. They thought Jesus meant bread when He mentioned "leaven".

3. In Mat. 16:8, Jesus said they had "little faith."

V. 17

1. By asking six questions, Jesus administers a sharp rebuke for their being preoccupied with temporal things such as bread.

2. "Perceive" = to exercise the mind.

3. "Understand" = to set or join together in the mind.

4. "Hardened" = to grow hard or callous; become dull; lose the power of understanding; the tense speaks of a process that went on in past time which reached its state of completion, and whose results exist in present time.

V. 18-20

1. "Remember" = to call to mind; referring to what they had seen with their eyes and heard with their ears when Jesus had fed the two different groups.

2. "Baskets" = in verse 19 refers to a small basket while in verse 20 it refers to a much larger basket. The use of these two different words proves that there were two separate miracles.

3. The disciples remembered the number of baskets left over in each case. It is so easy to think about the flesh and forget what the Lord has done.

V. 21

1. "He said" = tense speaks of continuous action. He said it over and over again, half speaking to them, and half to Himself.
2. There was agony of soul behind this question, in view of the tremendous issues at stake.
3. Mat. 16:11-12 states that Jesus explained what He was speaking about and then they understood.

40. A Blind Man Healed V. 22-26

V. 22

1. "Bethsaida" = Bethsaida Julias NE shore of the Sea of Galilee. The place Jesus and his disciples arrived after leaving the other side in Mark 8:13.
2. "Besought" = to beg; entreat; beseech.
3. "Touch" = they believed the touch of Jesus would restore his sight.

V. 23

1. He leads him out of the village in order that He might perform the cure in secret, and that He might not have a stampede of such folk.
2. Our Lord's compassionate heart went out to the sick, but He always kept His chief mission in mind, the cure of souls, not bodies. (Luke 19:10)
3. "Spit" = spittle was regarded as a means of cure by the ancients; this application of spittle was to encourage the faith of the blind man.
4. "If he saw ought" = "Do you possibly see anything?"

V. 24

1. "He looked up" = denotes looking up in the tentative manner of blind men.

2. He could see men walking but his sight was obscure, just a blur.

V. 25

1. "Made him look up" = he looked through (a mist as it were) so as to see clearly.

2. "Restored" = restore to its former state; speaks of a man cured of blindness which came upon him after birth.

3. "Saw" = looking into so as to see distinctly, as one sees the exact outlines of a near object.

4. "Clearly" = word means at a distance and clearly; 20-20 vision.

5. This is the only report of a gradual cure in the healings wrought by our Lord. The reason for this we do not know. God is sovereign and He can do what He wants, when He wants and how He wants without our having to know why.

V. 26

1. "Nor tell it" = lest it excite the jealousy of the Pharisees, and produce commotion and danger.

2. Our Lord's miracles were for the sake of His doctrine, and not His doctrine for the sake of His miracles.

41. Peter's Confession Of Faith V. 27-30

V. 27

1. "Towns" = country towns; unwalled villages; refers to the villages belonging to the district around Caesarea Philippi which is north of Bethsaida Julias, the place Jesus was last mentioned being. (See map 1)

2. "By the way" = along the road to Caesarea Philippi. Mat. 16:13 refers to the place where He asked this question as, when He came into the coasts (borders) of Caesarea Philippi.

3. "Men" = generic term for mankind.

4. "He asked" = to question; tense reveals a continuous action, "He kept on asking". The purpose of the question was to draw out from the disciples what they really thought of Jesus as they were influenced by the opinion of others and by His teaching.

V. 28

1. "John the Baptist" = the name given to John as the one sent as a forerunner to Christ with the authority to baptize. It had only been a short time since John had been beheaded and many like Herod (Mark 6:14) thought he had risen from the dead. Many thought this because Jesus resembled John in age, in holiness, and in fervor of preaching.
2. "Elias" = Elijah; many thought Jesus was Elijah because he had not died (II Kings 2:11) and they expected him to return based on Malachi's prophecy. (Mal. 4:5)
3. "One of the prophets" = many thought He was one of the O.T. prophets, not a new prophet. The Jews knew that not long after the Babylonian captivity, the gift of prophecy had closed among their nation. Mat. 16:14 also names Jeremiah.

V. 29

1. "But whom say ye that I am?" = ye, my disciples, who, being always with me, have seen me do far greater things than they; ye, who have listened to my teaching; ye, who yourselves also have been enabled to work many miracles in my name.
2. "Answered" = to conclude for oneself; Peter spoke as a mouthpiece for the rest.
3. "Christ" = the Anointed One; the Messiah. The disciples had confessed Him as Messiah before. (John 1:41; 6:69) But after all the opposition they had seen because of Him, Jesus put them to the test by questioning them to see if they still believed He was the Christ.
4. Mat. 16:16 adds, "the Son of the living God."
5. Mat. 16:17-19 records some important truths that Mark omits:
 - A. Only the Father in heaven can reveal truth to an individual. (John 3:27)
 - B. Jesus built His church upon Himself during His earthly ministry.
 - C. Jesus gave authority to His church. (Mat. 16-19)

V. 30

1. "Charged" = to admonish or charge sharply; a strong word implying almost rebuke.

2. "Tell no man of him" = tell no one that He was the Messiah because the time was not right to do so. (Mat. 16:20) The time was to come, at His triumphal entry into Jerusalem, then if the disciples had not spoke out the stones would have. (Luke 19:40)

42. Jesus Rebukes Peter's Faith V. 31-33

V. 31

1. "Began to teach them" = they had to be told about the soon-approaching death of our Lord.

2. "Suffer" = to undergo evils; to be afflicted; refers to the Cross.

3. "Must" = it is necessary; since God is love and man is a sinner, the cross was necessary to provide salvation for man; necessary to die on the Cross to pay the penalty that was to satisfy the demands of a Holy God who required that sin be paid for.

4. "Rejected" = to reject one after having put a person to the test for the purpose of approving him, that person not meeting the specifications set down.

5. "The elders, the chief priests, and scribes" = make up the Sanhedrin, the Jewish governing body in which Pharisees and Sadducees had about equal strength.

6. "Killed" = crucifixion at the hands of the Sanhedrin (religious crowd). They put Jesus to the test of approving Him as Messiah, for they were looking for their Messiah, but He did not meet their specifications. They were offended at His poverty and humility, for they thought the Messiah would appear amongst them with royalty as King.

7. "After three days rise again" = refers to the resurrection after three 24-hour days or three 12-hour days and 12-hour nights. (Mat. 12:40)

8. The announcement of His resurrection made no impression upon the disciples as their later behavior reveals. (Mark 16:7,11-14)

V. 32

1. "He spoke" = tense shows continuous action; our Lord repeatedly and in detail gave them what He had to tell them. It was not a quick, short statement.

2. "Openly" = plainly; unmistakably; frank; unreserved speech as opposed to hints as in Mark 2:20. He held back nothing, told it all without reserve, to all of them.

3. "Peter took him" = to take by the hand so as to lead aside. Peter took our Lord aside from the other disciples in order to rebuke Him.

4. "Rebuke" = to admonish or charge sharply. Mark does not give what Peter said while Matthew gives at least part of it. (Mat. 16:22)

V. 33

1. "When he had turned about" = to turn oneself about. Peter had taken Jesus off to himself, but when Jesus heard what Peter said, He quickly wheeled around and faced the other disciples.

2. "Rebuked" = same word as verse 32; a word that is used to show that the rebuke was ineffectual, where the one rebuked is not brought to see his sin. Peter was not convicted of wrong-doing here because at this time he did not realize the dreadful thing he did.

3. The reason Jesus rebuked Peter in front of the other disciples was because they had heard what Peter said.

4. "Get thee behind me , Satan" = this shows that Satan was using Peter, even though he did not know this, to tempt the Lord to go around the Cross and receive the rulership of the world empire from the hands of Satan. This is a repetition of the temptation of Satan in Mat. 4:9.

5. Our Lord did not call Peter, Satan, but recognizing the source, He spoke directly to the Tempter.

6. "Savourest" = to be of one's party; to side with him; to direct one's mind to a thing; to seek or strive for; the idea of the word is "have a mind for."

7. Note: Even though Peter was one of the inner circle our Lord showed no partiality when he did wrong. (I Tim. 5:21)

43. The Cost Of Discipleship V. 34-38

V. 34

1. "When he had called" = this shows that there was an interval between what had just taken place and what is now recorded. (May have been only a short one.)

2. "Whosoever" = refers to the crowd that He had called along with His disciples.

3. "Will" = desire; reveals that a person must exercise his will to come.

4. "Come" = word used in the sense of becoming a disciple of Jesus, following His instructions and entering into His fellowship; refers to being saved.

5. "Let him deny himself" = to forget oneself, lose sight of oneself and one's interests; tense reveals point action; therefore, speaking of entrance into a new state or condition.
6. "Take up his cross" = speaks of death to self as the cross was an instrument of death.
7. "Follow me" = the idea is not that of following behind another, but that of accompanying the other person, taking the same road that he takes and fellowshiping with him along that road. The Greek construction commands the doing of an action and its habitual, moment by moment continuance.

V. 35

1. Jesus is giving His philosophy of life in this verse.
2. "Life" = word does not refer to physical existence and its needs but to the soul, that part of man which wills and thinks, and feels.
3. The person who desires to live to find self- gratification, will lose that which alone makes his hopes and aspirations worthwhile and satisfying, speaking of losing his own soul.
4. In contrast the one who dies to self (lose his life) for my sake (on account of the Lord) and the gospel's (good news of Christ's death, burial, and resurrection) shall save it (find rest and satisfaction being in the will of God; be saved).
5. Self-denial never saved a soul from sin, only Jesus' blood can do that, but a lack of self-denial, together with self-satisfaction will result in his going into eternity, a lost sinner.

V. 36

1. "Profit" = benefit.
2. "Gain" = to acquire.
3. "World" = refers to the world system of evil of which Satan is the head, and all unsaved people who are Satan's servants, together with the pursuits, pleasures, purposes, people, and places where God is not wanted.
4. "Whole" = all.
5. "Lose" = to sustain damage; to receive injury; to suffer loss.
6. "Soul" = same word as life in verse 35. Refers to that part of man which wills, thinks and feels; the real you.

V. 37

1. "Exchange" = that which is given in place of another thing by way of exchange.
2. The soul defies all comparison and surpasses all value. It has been bought and redeemed with the precious blood of Christ; therefore, the whole world would be a poor price for the soul of one man.

V. 38

1. "Therefore" = in view of what has just been said.
2. "Whosoever shall be ashamed" = "whosoever is ashamed" = this is not a statement about future conduct, but about one's present attitude toward Jesus Christ. The conduct of men toward Christ now will determine His conduct in the future.
3. First "ashamed" = means to deny the faith or to be ashamed to confess Jesus Christ as Lord in this present age (adulterous and sinful generation); also means to deny the Lord (Peter is an example).
4. "Generation" = whole multitude of men living at the same time.
5. "Adulterous" = unclean; apostate; faithless to God; figure of departure from God.
6. "Sinful" = pre-eminently sinful; especially wicked. It is in this kind of world we are not to be ashamed.
7. Paul wasn't ashamed. (Rom. 1:16)
8. "When he cometh" = refers to the second coming of Christ in the rapture at which time He shall reward every man according to his works. (Mat. 16:27; I Cor. 3:12-15).
9. Second "ashamed" = feeling shame for; sorrowful and saddened at their being left behind. (Mat. 23:37)
10. "Glory" = reflecting the Father's image and character; refers to the manifestation of that which brings forth praise.
11. "Holy angels" = could refer to the created beings (angels) which were set apart (holy) which will be present at the second coming; also, could refer to the saints (souls and spirits of those that sleep in Christ who will be with Him when He comes in the rapture; both will be with Him). (I Thess. 3:13; 4:14)

Chapter 9

44. Jesus Is Transfigured V. 1-13

V. 1

1. This verse is connected with verse 38 of the last chapter. Remember in the original writings there were no chapter and verse divisions. Note: Mat. 16:28 is divided after this verse.
2. "Verily" = indeed; truly; so be it.
3. Peter, James and John are dead and the Millennial Kingdom is still future; therefore, He is not referring to the Millennial Kingdom, but the transfiguration which occurs six days later. (verse 2)
4. "Taste" = experience.
5. "Power" = exhibition of divine power; miraculous power.
6. These men saw the Kingdom of God in anticipation in the transfiguration.

V. 2

1. "After six days" = Matthew also uses this phrase while Luke uses, "about eight days." There is no discrepancy because Luke says, "about" thus not giving a definite time. (Mat. 17:1; Luke 9:28)
2. Mark mentions the six days that intervened between the conversation and the transfiguration while Luke includes those two days as well, thus eight days.
3. "Apart" = speaks of privacy.
4. "By themselves" = alone; just the inner circle.
5. "Transfigured" = to change into another form; where we get our word "metamorphoses"; refers to the act of giving outward expression of one's inner character.

V. 3

1. "Raiment" = garments. Referring to the outward appearance of Jesus.
2. "Became" = denotes a change; entered a condition not existing before.

3. "Shining" = to gleam; flash intensely; word used of a flashing sword and of sunshine on shields; Greek construction reveals that the shining was active. Luke 9:29 says it was "glistening" = to be radiant.
4. "White" = brilliant or bright from whiteness; dazzling white described by "exceeding" = much.
5. "As snow" = added to reveal the sparkling radiance.
6. "Fuller" = refers to one who bleaches cloth or makes it white; one who cleanses garments soiled by those who wore them; professional cleaner who knows how to get garments clean.
7. This describes the glory that came from within which was existing as a natural possession of the Lord of Glory.
8. Mark uses earthly things to represent the heavenly. (snow, fuller)

V. 4

1. "Elias" = Elijah = the Greek language does not have a letter "j". Elijah speaks of the saints alive on earth at the Rapture who will be glorified and translated without dying. (II Kings 2:11)
2. "Moses" = points to the saints from Adam's time to the Rapture, raised from the dead at the Rapture.
3. These two picture the kingdom of God = all the saved.
4. "Were talking" = the Greek construction reveals that the conversation was a protracted one. Luke 9:30-32 reveals this as the disciples had gone to sleep. It reveals what the conversation was about, = His decease = His departure.

V. 5

1. "Answered" = to give off from one's self a judgment. There is no record of Peter being asked a question but being impetuous and unpredictable as he was, Peter intrudes into the conversation and offered his judgment as to what ought to be done.
2. "Master" = a term of respect and honor among the Jews meaning, "My great one, my honorable sir."
3. "Tabernacle" = a tent; a temporary shelter from the sun and rain, not a permanent dwelling.

4. "Good" = goodness as it is seen from without; used of anything so distinguished in its form; excellence usefulness, as to be pleasing.

V. 6

1. "Wist not" = knew not; Luke 9:33 reveals that Peter said what he did really not knowing what he said.

2. "Sore afraid" = frightened out of one's wits; greatly terrified; to throw into violent fright.

V. 7

1. "Overshadowed" = to envelop in shadow; refers to a shining cloud surrounding and enveloping persons with brightness; represented the presence of God. (Exo. 13:21-22) Peter called this "the excellent glory." (II Peter 1:17)

2. "There was" = to become; Greek construction signifies an entrance into a new condition.

3. "This is my beloved Son" = "This is my Son, the Beloved One"; emphasis being placed equally upon two facts:

A. That the Messiah is God's Son.

B. That He is the Beloved One.

4. "Beloved" = word speaks of a love called out of one's heart by the preciousness of the person loved.

5. "Hear" = tense speaks of continuous action, "be constantly hearing Him;" word also refers to the act of obeying what is heard.

V. 8

1. "Suddenly" = refers to the change in the situation which they discovered on looking around.

2. Mat. 17:6-7 gives further insight at this point. It was the touch of Jesus that caused them to look round about, and then in a moment they perceived that they were alone with Jesus, as they were before this manifestation began.

V. 9

1. "Charged" = order; admonish.
2. "Tell" = to lead one through a series of events; narrate.
3. "Were risen" = refers to the time Christ arose, then they were to tell about the transfiguration because then they would understand its full meaning and believe it.

V. 10

1. "Kept" = to keep carefully and faithfully; this is a strong word speaking of a stronghold upon something. Luke 9:36 says they "told no man" not even the other apostles.
2. "Saying" = the matter spoken of.
3. "Questioning one with another" = one word; means to discuss with each other within the inner circle. The subject of discussion was as to, "What the rising from the dead should mean." Now they noticed His allusion to rising from the dead which had escaped them before. (Mark 8:31)

V. 11

1. The discussion of verse 10 led to the question in this verse.
2. "Asked" = to question; tense speaks of a continuous questioning.
3. "Must" = it is necessary in the nature of the case.
4. This verse is referring to the prophecy of Malachi in Mal. 4:5-6.

V. 12

1. "Verily" = it is true; truly. Jesus affirms that it was a true doctrine which the scribes taught, that Elijah would appear before the coming of the Messiah.
2. "Restoreth" = to put in proper order; to put into the former situation. Refers to the restoration of a disturbed order of affairs.
3. "How it is written" = refers to O.T. prophecy, especially Isa. 53, which was written down and stands on record in Jesus' day.

4. "Suffer many things" = refers to His persecution during His life and especially to the cross.

5. "Set at naught" = to be esteemed as worthless or as nothing; to be cast out and despised.

V. 13

1. "Elias is come" = Elijah has come. Jesus was referring to John the Baptist (Mat. 11:13-14; 17:12-13) who came in the Spirit and Power of Elijah (Luke 1:17) and restored, in some degree, the correct views concerning the Messiah. (John 1:29)

2. "Listed" = to choose; to desire; to be inclined. They did as they desired and as they pleased; that is, they put him to death. (Mark 6:27)

3. John the Baptist was not the actual Elijah of the Old Testament, but an application to a fulfillment of Mal. 4:5-6; but there is to be a literal fulfillment of this prophecy in Rev. 11:3,6.

45. The Powerless Disciples And The Mighty Christ

V.14-29

V. 14

1. Jesus and the inner circle came down the mountain the next day and met the multitude. (Luke 9:37)

2. "Questioning" = to investigate jointly. The scribes were no doubt wrangling with them, the nine apostles.

V. 15

1. "Beheld" = knew.

2. "Greatly amazed" = to utterly astonish. This is probably due to the fact they did not expect to see Him at this very time.

3. "Saluted" = greet, bid welcome; wish well to.

V. 16

1. Jesus asked the scribes this question because He noticed that there was a dispute going on in which His disciples were involved.
2. The Lord has all knowledge, yet His human mind acquires knowledge by ordinary means. He knew but He wanted them to speak up.

V. 17

1. "I have brought" = "I brought"; the man possibly did not know Jesus was absent, but thinking that He was with the disciples, brought his son to the nine.
2. This may have been the reason for the dispute since verse 18 reveals the disciples could not cure him.
3. "Master" = teacher. Mat. 17:14 reveals the reverence this man had for Jesus.
4. "Dumb spirit" = refers to the boy being demon possessed and could not utter sound speech because the demon had bound the boy's tongue and vocal organs. Mat. 17:15 calls him a "lunatick" = to be moon struck; refers to the light and the changes of moon having an influence upon the body, and so act through the body, upon the mind. This influence seems to be recognized in Psa. 121:6.

V. 18

1. "Taketh" = to lay hold of so as to make one's own; to seize upon; take possession of. The picture in this word is that of seizing something and pulling it down.
2. "Teareth" = to distort; convulse; used of a demon causing convulsions in a man possessed.
3. "Foameth" = to froth at the mouth, like a mad animal.
4. "Gnasheth" = to grind the teeth.
5. "Pineth away" = to dry up, to wither away, to waste away; it speaks of the final stage of motionless stupor; tense reveals the boy was wasting away daily.
6. "Could not" = did not have the power needed in extraordinary deeds; they had tried and failed.

V. 19

1. "Faithless" = without faith, unbelieving; the disciples are included in this rebuke; they of all men should have had the necessary faith to cast out the demon. Mat. 17:17 adds the adjective "perverse" = corrupt.
2. "How long shall I be with you?" = Greek construction implies fellowship face to face.
3. "Suffer" = to bear with; to endure; to put up with; have patience with; referring basically to the crowd that had gathered.
4. "Bring" = be bringing; implies that the boy was not with the father, but in safe keeping not far off.

V. 20

1. The demon, seeing Jesus, knowing that his control over the boy would soon be ended, made a last attack.
2. "Tare" = to convulse completely. The demon threw the boy into a fit (complete convulsion).
3. "Wallowed" = to roll about; tense reveals that the rolling continued for some time.
4. "Foaming" = to froth at the mouth.

V. 21

1. Although Jesus knows all things, He asks the father the history of the boy's case, like a modern doctor.
2. "Of a child" = from infancy.

V. 22

1. "Ofttimes" = many times.
2. "Cast" = to throw; Mat. 17:15 used the word "falleth;" both words indicate, from the father's viewpoint, that these frequent mishaps were not accidental, but were the result of a suicidal insanity induced by the demon possession.
3. "Destroy" = to put to death.
4. "Canst do" = to be able; to have power; the father's faith had been shaken by the failure of the disciples, and by the severity of the case. He asked this, half doubting and half in despair.

5. "Have compassion" = being moved with compassion. The father looking into Jesus' face did not ask for compassion because he could see compassion on our Lord's face.

6. He asked, "Help us at once, being moved with compassion."

7. "Help us" = to aid or relieve us; shows that the father identifies himself with the misery of the son.

V. 23

1. Jesus' answer shows the man that the difficulty in the case was not in the lack of power but in the lack of faith in the man.

2. "Possible" = that which can be effected or accomplished, by God, in favor of him that believes, and if thou canst believe, this will be done.

V. 24

1. "Cried out" = eager, fear-stricken cry; to cry out loud; speak with a loud voice.

2. "Lord" = master; sir; a title of respect. There is not any evidence thus far that he had any knowledge of the divine nature of the Saviour.

3. "Help" = to succor; bring aid; tense reveals continuous help is asked for while in verse 22 the tense reveals instant help asked for.

4. The father's response in tears reveals a brokenness and recognition that the help he needs is first for himself and not for his boy.

5. "Unbelief" = weakness of faith; he believes but his faith is defective, therefore he needs the Master's aid.

V. 25

1. "Came running together" = one word; to run together beside; pictures the rapid gathering of the crowd to Jesus, the boy and his father. They had probably gone aside privately but the cries of the boy and his father caused the crowd to hurry to their side.

2. "Rebuke" = refers to a rebuke that is ineffectual, and which does not bring the person to see his sin and confess it.

3. "Foul Spirit" = a demon which is unclean, impure and corrupt.

4. "Dumb and deaf spirit" = reveals the control the demon had upon this child; he could neither talk nor hear.

5. "Charge" = to order; Jesus addressed the demon instead of the boy; the demon was the cause of the boy's problem.

V. 26

1. "Cried" = to creak or scream; the demon did so by using the boy's vocal cords.

2. "Rent him sore" = "rent" is the same as "tare" in verse 20; means the demon caused the boy to have many more (sore) convulsions.

3. The convulsions were violent and prolonged, and when they ceased, the boy was exhausted, no doubt collapsed and lay motionless which caused the people to think the boy was dead.

V. 27

1. "Took" = to use strength, take hold of.

2. "Lifted" = to raise him up.

3. "Arose" = to stand.

V. 28

1. Being away from the crowd the nine took occasion to seek an explanation of their failure.

2. They had cast out demons before because they were given power to do so. (Mark 3:14-15)

V. 29

1. "This kind" = offspring; family; breed; refers to that certain kind (having power to be very violent and harmful) of demon.

2. "Nothing" = not even one thing.

3. "Prayer" = general prayer restricted to God.

4. "Fasting" = a voluntary abstinence from food as a religious exercise.
5. Their failure had been due to prayerlessness and lack of preparation of heart and spirit.
6. Demons of such power and kind are quick to discern the lack of moral power and would yield to no other.
7. Mat. 17:20 states, "Because of your unbelief" = little faith; they had too much faith in themselves and too little in Christ.

46. Jesus Foretells His Death And Resurrection V. 30-32

V. 30

1. They leave the area of Caesarea Philippi (Mark 8:27) traveling south along the west bank of the Jordan into Galilee.
2. History suggests that they travelled in small numbers with Jesus, first with one group then with another for two reasons:
 - A. He was not willing that anyone should know of His whereabouts.
 - B. He was now fully occupied with the training of the twelve as verse 31 states.

V. 31

1. "Delivered" = to give alongside; word speaks of the act of handing someone over to another; the betraying of a person. Our modern equivalent would be "to sell down the river"; tense reveals an action going on.
2. The instrument of the betrayal was in the company, and the Lord could see the purpose already lying as an undeveloped thought in his heart.
3. This is the second time Jesus taught the disciples concerning His death and resurrection. (Mark 8:31) The repetition was in order that when these events actually took place, His disciples might not be alarmed or offended, or abandon their faith in Him.

V. 32

1. "Understood not" = not to know through lack of information or ignorance. They didn't believe it when it happened. (Mark 16:11)

2. "Were afraid to ask" = hesitate to ask because of fear. They had just been rebuked for their lack of faith and they were afraid to admit they didn't understand what Jesus had just said.

47. The Discussion Over Who Should Be The Greatest

V. 33-37

V. 33

1. The house referred to is probably Peter's house in Capernaum.
2. The disciples had been disputing about who should be the greatest in the kingdom (verse 34), not about the death and resurrection of the Lord which had just been discussed in verse 31.
3. "Disputed" = to consider carefully and fully; does not mean to argue.
4. They discussed this subject as they were on the way to Capernaum. Jesus may have walked by Himself part of the time in deep thought yet knowing what they discussed as they travelled, thus this question.

V. 34

1. "Held their peace" = one word in the Greek; means to be silent.
2. They were ashamed because our Lord was facing a cruel death and here they were, concerned about who should be the greatest.

V. 35

1. Every word here indicates a deliberate attempt of Jesus to school the disciples in humility.
2. Jesus gives them a rule for greatness, "If any man desire to be first, the same shall be last (translated "lowest" in Luke 14:9) of all, and servant of all."
3. "Servant" = one who ministers to another; Jesus was the supreme example; He was the greatest, yet He came to serve others.
4. "If" = reveals a fulfilled condition; means, as is the case; Jesus knew that they wanted to be first.

V. 36

1. "Set" = stand; Mat. 18:3-4 gives more insight to what Jesus did and said. Jesus is not teaching that little children can be saved, He is teaching that one must humble himself "as" a little child to be saved.
2. "When he had taken him in his arms" = one word in Greek; means embracing him, folding him in His arms.

V. 37

1. "Receive" = means to show him kindness and charity.
2. "In my name" = with special regard to my name.
3. To be kind and loving to a child is to be kind and loving to Jesus. (Mat. 25:35-40)
4. To receive Jesus is to receive the Father, the one who sent Jesus.
5. Luke 9:48 adds, "he that is least among you all, the same shall be great."

48. Jesus Corrects The Disciples Error V. 38-41

V. 38

1. John, 1) may have thought to change the subject to avoid further embarrassment caused by their dispute, or 2) he may have mentioned this incident to show extra zeal on his part expecting praise from Jesus or 3) because of what Jesus had just said in verse 37 may have raised some doubts in his mind whether he had done right (the latter is probably the real reason).
2. "Followeth not us" = refers to the one spoken of as not being one of the apostles.
3. "Forbad" = forbid, hinder, prevent; tried to stop him.
4. Casting out devils was one of the signs of apostleship and John was surprised that another individual not in their twelve could perform such a miracle, after all, the nine had failed to do so in Mark 9:18.
5. This one may have been one who had had a personal encounter with our Lord and acted by faith in Christ to perform such a miracle thus contributing honour to Christ.
6. The disciples forbade him not out of envy or hatred but out of zeal for Christ, thinking they were upholding Christ's cause and honour. (Zeal not according to knowledge. Rom. 10:2)

7. They forbid him without having first asked counsel of the Lord.

V. 39

1. Jesus merely corrects the error, "Forbid him not" = stop hindering him as John and the others had been doing.
2. Whatever the man's intention, he was for the time practically committed to a course of action which at least cannot be unfriendly.
3. "Lightly" = quickly; speedily.
4. "Speak evil" = revile; speak ill of.

V. 40

1. "On our part" = for us; with us. (Luke 9:50) Mat. 12:30 gives a similar statement.
2. The message from this verse is that there is no such thing as neutrality in reference to Christ and His cause. We are either for Him or against Him, there is no middle ground.

V. 41

1. No service is too small. Even a cup of water if given with proper motive will be noticed by Jesus and rewarded.
2. "Belong to Christ" = "Christ's ye are" = when we belong to Him we are motivated by love and if even water is given because of love we will be rewarded. (I Cor. 13:3)
3. II John 8 warns us not to lose our reward.
4. Acts of love that may be forgotten by man will be remembered by Him, and rewarded in heaven. (I Cor. 15:58)

49. Jesus' Solemn Warning Of Hell V. 42-50

V. 42

1. This verse is connected with verse 41. Just as one who does good will not lose his reward even so one who does wrong to a disciple however insignificant will have evil brought upon him.

2. "Offend" = to put a stumbling block or impediment in the way upon which another may trip or fall.
3. "These little ones that believe in me" = refers to men and women who become "as" a little child in faith and humility, thus being saved; refers to saints.
4. "Millstone" = a stone belonging to a mill; a stone so large that it took a donkey to turn it.
5. "Cast" = to throw; tense is perfect, speaking of the fact that he stays down.
6. An offended man is hard to reach. (Pro. 18:19)
7. It is possible to be an innocent cause of stumbling; the Lord Himself was such. (Mark 6:3, I Cor. 1:23, I Peter 2:8) But He was careful to abstain from placing unnecessary stumbling-blocks in men's way.

V. 43

1. The next few verses deal with man placing moral stumbling-blocks in his own paths, by temptations that come from within, from some part of his own nature.
2. "Life" = higher life, or life that really is worthwhile; does not refer to eternal life in heaven because there you will have a complete glorified body but refers to being saved in this life = only life that is really worthwhile.
3. "Maimed" = used of one who has a missing, crushed, or crippled limb.
4. "Hell" = Gehenna; was the name of the valley that goes around the west side of the city of Jerusalem; this valley was the garbage dump of the city where worms gnawed and fires buried continually; also the site of the fire-worship to Moloch, which began in the reign of Ahaz; word used in N.T. to designate the place of everlasting punishment and final abode of the wicked dead; called the lake of fire in Revelation.
5. "Fire that never shall be quenched" = fire unquenchable; we get our word "asbestos" from this Greek word.

V. 44

1. "Worm" = a grub, maggot; does not refer to one's conscience, even though man's conscience does not die. (Luke 16:25)
2. Like the fire, the worm is undying.

V. 45-46

1. Mark basically repeats verse 43 except uses the foot instead of the hand.
2. "Halt" = deprived of a foot; maimed.

V. 47-48

1. Mark now uses the eye. The hand, or foot, or eye could represent any instrument by which sin may be committed. They could even apply to those who may be means of drawing us into sin whether it be a relative or friend, who is useful or dear to you, as your hand, your foot, or your eye. Cut it or him or her off from you before they draw you into hell.
2. "Kingdom of God" = refers to same thing as life in verses 43 and 45; when one is saved he enters the Kingdom of God.

V. 49

1. "Salted" = seasoned, preserved; refers to everyone being salted with fire:
 - A. Fire which punishes everyone who does not cut off the offending member; speaking of the fire of hell; this individual will be preserved (salted) for eternal torment.
 - B. Fire which purifies; I Peter 4:12 reveals the fire the saints are preserved for = persecution because of cutting off those things that were dear to you, yet causing you to reject the light. (II Tim. 3:12)
2. "Salt" = symbolic of that spiritual health and vigor essential to Christian virtue and counteractive of the corruption that is in the world.
3. The O.T. meat offerings were seasoned (salted) with salt before it was devoted to God. (Lev. 2:13)
4. When one has self discipline in keeping himself from the gratification of the flesh, he is a sacrifice to God. He is the salt of the earth. (Mat. 5:13)

V. 50

1. "Good" = useful, beneficial.
2. "Saltiness" = saltless; without taste; refers to ones life not having the proper effect on others as a child of God; if your Christianity loses its stimulating influence, who or what shall restore you to your former spiritual health and vigor? It can be done by:

A. "Have salt in yourselves" = have the preserving, purifying principles always; the principles of denying yourself, of suppressing pride, ambitions, contentions, & etc; then you will be an acceptable sacrificial offering to God. (Rom. 12:1)

B. "Have peace" = avoid contention, quarrelling, and struggling for positions, honours, and office, and seek each others welfare, and Christianity will be honoured and preserved in the world.

3. Jesus gave these warnings because the disciples disputed among themselves who would be the greatest. (verse 34)

4. Mat. 18:10-14 gives the rest of what Jesus said at this time.

C. Events Occurring In Jesus' Life Between Ch. 9-10

1. Teaches on discipline in future church. (Mat. 18:15-20)

2. Lesson on forgiveness. (Mat. 18:21-35)

3. Leaves for Jerusalem rejecting advice of unbelieving brethren. (John 7:1-10; Luke 9:51-62)

4. At the feast of tabernacles. (John 7:11-53)

5. The woman taken in adultery. (John 8:1-11)

6. Discourse after the feast. (John 8:12-59)

7. The seventy sent before Him. (Luke 10:1-12)

8. Denounces judgement on the cities. (Luke 10:13-24)

9. Parable of the Good Samaritan. (Luke 10:25-37)

10. Visit to Martha and Mary. (Luke 10:38-42)

11. Healing of the man born blind. (John 9:1-41)

12. Discourse on the Good Shepherd. (John 10:1-21)

13. At the feast of dedication. (John 10:22-38)

14. Return to place where He was baptized. (John 10:39-42)

15. Discourse on prayer. (Luke 11:1-13)

16. Charged with casting out demons by Beelzebub. (Luke 11:14-26)

17. Shows importance of the Word. (Luke 11:27-28)
18. The sign of Jonas. (Luke 11:29-32)
19. Parable of the lighted candle. (Luke 11:33-36)
20. Pharisees denounced. (Luke 11:37-54)
21. Warns of the leaven of the Pharisees. (Luke 12:1-12)
22. Parable of the rich fool. (Luke 12:13-21)
23. Trust in God's providence. (Luke 12:22-34)
24. Parable of watchful servants. (Luke 12:35-48)
25. The divider of men. (Luke 12:49-59)
26. Need to repent. (Luke 13:1-5)
27. Parable of barren fig tree. (Luke 13:6-9)
28. The woman loosed from her infirmity. (Luke 13:10-17)
29. Parable of mustard seed and leaven. (Luke 13:18-21)
30. Teaching on the way to Jerusalem. (Luke 13:22-35)
31. Heals on the Sabbath. (Luke 14:1-6)
32. Parable of the ambitious guest. (Luke 14:7-15)
33. Parable of the great supper. (Luke 14:16-24)
34. Cost of discipleship. (Luke 14:25-35)
35. Parable of the lost sheep. (Luke 15:1-7)
36. Parable of the lost coin. (Luke 15:8-10)
37. Parable of the lost son. (Luke 15:11-32)
38. The unjust steward. (Luke 16:1-13)
39. Answers the Pharisees. (Luke 16:14-17)
40. Teaches on divorce. (Luke 16:18)
41. The rich man and Lazarus. (Luke 16:19-31)

- 42. Lesson on forgiveness. (Luke 17:1-10)
- 43. The raising of Lazarus. (John 11:1-46)
- 44. Pharisees plot to put Jesus to death. (John 11:47-54)
- 45. Ten lepers healed. (Luke 17:11-19)
- 46. Discourse on the coming kingdom. (Luke 17:20-37)
- 47. Parable of the unjust judge. (Luke 18:1-8)
- 48. Parable of the Pharisee and the publican (Luke 18:9-14)

Chapter 10

D. Jesus' Journey On The Way To Jerusalem V. 10:1-52

1. Departure from Galilee V. 1

V. 1

1. Approximately five months passed between Chapter 9 and 10 during which time Jesus had gone up to Jerusalem performing miracles and teaching. These deeds are recorded in Luke and John. Then because of the Pharisees, He went northward to Ephraim. (John 11:54; See map 1)
2. From Ephraim it seems He had traveled back to Galilee. (Mat. 19:1)
3. "He arose from thence" = arose from Galilee and crossed the Jordan to the east side (farther side) and goes to the border (coasts) of Judaea.
4. "Resort" = to come together; to assemble; to go with someone on a journey; Mat. 19:2 speaks of great multitudes; there were many caravans going to Jerusalem and they had joined our Lord and His disciples along the road.
5. "Again" = refers to repeated action; the multitudes had joined themselves to Jesus time and again.
6. "Wont" = to be accustomed; to have a habit; Jesus' habit was to teach the multitudes when they gathered around Him.

2. Jesus Law Of Divorce V. 2-12

V. 2

1. The Pharisees met Jesus at the border of Judaea and asked Him a leading question.
2. "Tempting" = to put to the test for the purpose of discovering what good or evil is in a person; the Pharisees wanted Jesus to commit Himself on the Law of Moses.
3. "Is it lawful" = one word in Greek; means is it right, is it possible.
4. "To put away" = to release; divorce.

V. 3

1. Jesus appeals to their great lawgiver, Moses, because they professed much reverence for him.
2. "He answered and said" = "He answering said" = a phrase used many times in the scripture.
3. "Command" = order; command to be done.

V. 4

1. "Suffered" = to permit, allow; Jesus asked what did Moses command and they answered what Moses allowed. (Deut. 24:1)
2. "Bill of divorcement" = a scroll written by some scribe or learned man in legal form. While this was being done it gave time for the parties involved to think about the matter at hand and not do something in a rage of anger.

V. 5

1. "Hardness of heart" = one word in Greek; means harsh, stern, hard; refers to a condition of insensibility to the call of God; refers to the Jews as a nation.
2. "Precept" = a rule of conduct; refers to a part of the law as distinguished from the sum of the law.
3. Mat. 19:8 adds, "from the beginning it was not so."

V. 6

1. Mat. 19:4 reveals that Jesus chided the Pharisees by asking them, "Have ye not read?"

2. Jesus quotes Gen. 1:27.

V. 7

1. "For this cause" = the original intention of marriage was that a man should have only one wife, one man for one woman and vice versa for life.

2. "Leave" = a strong word; means to leave behind, to depart from, to forsake.

3. "Cleave" = to glue to, to join one's self to, to cleave closely, to stick to; the idea in this word includes the initial act of joining one's self to another and then remaining joined; means to bind himself more strongly to his wife than he was to his mother or father.

V. 8

1. "The twain shall be one flesh" = refers to the becoming of one from two; united as one, one in law, in feeling, in interest, in affection.

V. 9

1. "Joined together" = to fasten to one yoke, to yoke together, to join together, to unite.

2. "Put asunder" = to separate, divide, part.

3. The argument of Jesus here is that since they are so intimately united as to be one, and since in the beginning God made but one woman for one man, it is to be understood that they cannot be separated but by the authority of God.

V. 10

1. "Asked" = tense indicates the disciples asked many questions about the same matter, that of divorce.

2. They did this in a private conversation in a house where they had retired away from the crowd, probably for the night.

V. 11-12

1. "Committeth adultery" = to have unlawful (God's law) sex relations with another's wife or husband, in this verse referring to the man while verse 12 refers to the woman; tense reveals action going on, thus one who is divorced and marries another is living in a state of adultery in God's sight.
2. Mat. 19:9 gives an exception = "except it be for fornication."
3. "Fornication" = unlawful sex relations between unmarried individuals; this is what Deut. 24:1 refers to during the time of espousal which we would call engagement.
4. The engagement was so binding that even during that time they were called husband and wife, but they had not been to the marriage altar and marriage bed. (Deut 22:23-24)
5. These statements were also told the Pharisees as Mat. 19:8-9 reveals.
6. Jesus answered their question not from viewpoints held by men of His day but from Moses, the Word of God, thus defeating their purpose and evading their trap.
7. Marriage after divorce as we know it today is adultery. God will forgive sin but there are consequences one has to suffer. Don't try to justify your condition, use it to warn young people to wait on God for the mate He has for them.
8. Mat. 19:10-12 gives us further discussion with the disciples on this subject.

3. Jesus Blesses Little Children V. 13-16

V. 13

1. "Young children" = boys and girls not yet grown, still under the mother's care; Luke 18:15 says "infants," thus all ages of children were brought to Jesus.
2. "Brought" = tense implies repetition.
3. "He should touch them" = means that He should lay hands on them; the laying on of hands implied a formal benediction, the invoking of Divine grace upon them, that they might grow up into wise and holy men and women. Mat. 19:13 adds, "Pray."
4. "Rebuked" = to address in sharp disapproval; the disciples may have thought this was a waste of Jesus' time.
5. Note: There is no question of baptism or salvation involved in this passage.

V. 14

1. "Much displeased" = moved with indignation; a strong word of deep emotion; this is what Paul meant in Eph. 4:26a.
2. "Suffer" = to permit, allow.
3. "Forbid not" = hinder not, prevent not, stop hindering; that is what the disciples were doing and Jesus forbids the continuance of the action.
4. "Of such is the kingdom of God" = those who have not reached the knowledge of accountability are "safe" and will go to Heaven when they die; therefore, the kingdom of God will be made up of many of those who were born dead, aborted, or died at early age especially in third world countries which have a high mortality rate. (II Sam. 12:22-23)

V. 15

1. "Verily" = truly.
2. "As" = in the same manner as, like as; Jesus is not speaking of the child being saved, but using the child as an example; one must come to Jesus with childlike faith to be saved.

V. 16

1. "Took in his arms" = to embrace and fold the child in His arms; He did more than the mere touch asked for.
2. "Blessed" = to ask blessings on; He laid his hands on each one, prayed for them and sought a blessing on them.
3. The dedicating of our children to the Lord at an old fashion altar is as close as we can come to this experience. Would to God more parents would desire the Lord's touch upon their children's life.

4. The Rich Young Ruler V. 17-22

V. 17

1. "When he was gone forth" = tense implies He was just leaving the house.
2. "One" = refers to one of prominence; referred to as such in Luke 18:18.
3. "Came running" = shows the intensity with which he desired to know the way of life.

4. "Kneeled" = a position of submission; this is remarkable because he is not one asking for material help or healing but desiring spiritual advice.

5. "Master" = teacher.

6. "Good" = word implies an imperfect standard of moral goodness because this one regraded the Lord as merely a human teacher.

7. "Inherit" = obtain; he asked a good question to the right person.

V. 18

1. Jesus challenges him to define his attitude towards Him; He desired this man to think carefully on what is good, and who.

2. Note: Jesus did not reveal Himself to his man as being equal to God. He did not want anyone to give Him that title of honor till he knew what he was doing. He desires more than lip service.

V. 19

1. "Knowest" = positive knowledge of the facts; this man had been schooled in the Jews religion; Mat. 19:17-18 says, "keep" and the man asked "Which?"

2. "Commandments" = refers to the 10 commandments of which Jesus list six.

3. "Commit adultery" = to have unlawful sex relations with another's mate.

4. "Kill" = commit murder, so translated in Mat. 19:18; this applies to abortion because that is murder, but it does not apply to capital punishment because that was in effect before the law. (Gen. 9:6)

5. "Steal" = to take that which does not belong to you.

6. "Bear false witness" = to utter falsehoods in giving testimony, to testify falsely; simply means to tell a lie.

7. "Defraud" = to deprive or rob one by force; applies to the 9th and 10th commandment since covetousness would be involved; expressly written in Lev. 19:13.

8. "Honour" = to have a high regard and great respect; to look upon with feelings of deep respect; reverence.

9. Mat. 19:19 adds, "Thou shalt love thy neighbor as thyself," = this is the second great commandment (Mat. 22:39) and summary of all the others mentioned; Our Lord stated

only the six commandments which regulate man's duty to his neighbor and said nothing about the other four which regulate men's duty to God.

V. 20

1. "All these" = referring to the commandments mentioned.
2. "Observed" = to guard for one's self; not to violate; to keep; to watch; here it refers not only to the act of obeying them, but to that care given for their preciousness and honour, that leads one to carefully guard them from being broken.
3. "Youth" = youthful age; boyhood.
4. Mat. 19:20 adds that the man asked the question, "What lack I yet?"

V. 21

1. "Beholding" = to fix the eyes for a moment on an object; it speaks of a searching gaze turned on an individual.
2. "Loved" = a love called out of one's heart by the preciousness of the object loved; tense speaks of entrance into a new condition; Jesus fell in love with this young man because His heart was moved at this man's external regard for the law of God.
3. "Lackest" = be wanting.
4. Jesus demands on this young man was to see whether he loved God more than wealth.
5. His willingness to sell everything and give to the poor would reveal that his obedience was not merely external and formal, but sincere and real.
6. To have obeyed the instructions of Jesus would not have given this man eternal life, but would show forth his faith in the atoning sacrifice of our Lord Jesus Christ.
7. "Take up the cross" = speaks of a wholehearted receiving of Jesus as Lord.
8. "Follow" = to obey and imitate.

V. 22

1. "Was sad" = to render gloomy; his countenance fell because his hopes were dashed; the one thing he wanted was beyond his reach because the price was too great to pay "for he had great possessions."

2. "Grieved" = to be saddened; make sorrowful; this word expresses that which was inward while "sad" refers to the outward expression.

3. "Great" = many, much.

5. The Warning Against Riches V. 23-27

V. 23

1. "Looked round about" = after the man was gone, Jesus' eyes swept round the entire circle of the twelve and He taught them an important lesson.

2. "Hardly" = with difficulty; our Lord does not declare the impossibility of a wealthy person being saved, but the difficulty of his being saved.

V. 24

1. "Were astonished" = were amazed; implies bewilderment.

2. "Children" = an expression of affection, perhaps also implying a reproof that their slowness of understanding was like that of a child.

3. "Hard" = difficult.

4. Their amazement arose from the fact that as Jews they regarded wealth as a token of God's favor.

V. 25

1. "Needle" = speaks of a needle used with thread to sew.

2. Some teach that the needle's eye here refers to a gate in the wall of Jerusalem through which a camel upon his knees could get through by means of pushing and pulling.

3. The needle mentioned in this verse would have been impossible for a camel to go through which is evident from the apostles question in verse 26.

4. It is therefore impossible for anyone to be saved whose love of riches keeps him from trusting the Lord Jesus as his personal Lord and Savior.

V. 26

1. "Were astonished" = to strike out; expel by a blow; to strike out of self-possession; to fill with sudden wonder or surprise.

2. "Out of measure" = exceeding; superabundantly; very much.

V. 27

1. "Looking" = implies an earnest, intense looking upon them.

2. "Impossible" = unable.

3. "Possible" = mighty; having power for something.

4. "With" = alongside, beside, in the presence of; the Greek construction reveals that Jesus is saying, "Take your stand beside man on the question of riches and it is impossible to be saved, but take your stand beside God on the matter, and that which was impossible become possible."

5. Salvation is of the Lord!

6. The Apostles' Future Place In The Kingdom V. 28-31

V. 28

1. "Lo" = behold, see; word that demands the hearer to attend to what is said.

2. "Left" = to send or bid go away, yield up; the idea is that of abandoning; tense speaks of a once for all act.

3. "Followed" = tense speaks of a past, complete action having present results; the idea here is that the disciples had made an irrevocable decision to leave all they had, forever, and to follow the Lord permanently.

4. Peter probably brings up this subject due to what had just been said about possessions and riches.

V. 29

1. Jesus includes the sacrifice of all the material possessions under three heads; homes, relatives, and property.

2. "Verily" = truly.

3. "For my sake, and the gospel's" = for the cause of Christ.

V. 30

1. "Hundredfold" = a hundred times as much; 10,000% interest; shows the greatness and multitude of the recompense.
2. "Time" = refers to this life.
3. "Persecutions" = to afflict constantly so as to injure or distress; this is added in this verse over verse 29 as to what one will receive as a Christian; many in this life will take you into their family as one of their own, feed you, and supply your need simply because you are saved while many will persecute you. (II Tim. 3:12)
4. "World" = age; refers to the Millennial Age to come where all saved will have eternal life; if saved you possess it now, but will not realize it in its fullness until the Lord comes back and sets up His kingdom.
5. Mat. 19:28 gives additional recompense for forsaking all; "regeneration" = refers to the renewal of the earth when the kingdom shall come.

V. 31

1. The disciples may have thought within themselves, "How can we who are poor, unlearned, and despised set upon thrones to judge the twelve tribes of Israel?"
2. Our Lord reveals there will be some great changes = some who are first here will be last there, and some who seem last here will be first there.
3. The disciples who had forsaken all, seemed to be last in this world, but will be first in the world to come.
4. The parable of laborers in the vineyard found in Mat. 20:1-16 illustrates this point.

7. Jesus Again Foretells His Death And Resurrection

V. 32-34

V. 32

1. The issue of the journey now becomes apparent; the road leads to Jerusalem, and to the cross.
2. "Going up" = Jerusalem is the highest point in Judaea, therefore the city cannot be reached without "going up."

3. "Went before" = in front leading the way; Greek construction speaks of an habitual practice; Jesus often walked alone, ahead of His disciples.
4. "Amazed" = to stupefy with surprise; this was probably due to the manner of Jesus who was laboring under strong emotion which may have shown in His countenance (Isa. 50:7)
5. "Were afraid" = frightened; alarmed; refers to the crowd that followed Jesus and His disciples.
6. "Took" = to take by ones side; Mat. 20:17 says "apart."
7. "Again" = refers to the fact He had already instructed them concerning His death and resurrection. (Mark 8:31; 9:31)
8. "Happen" = to come to pass.

V. 33

1. "Condemn" = to judge worthy of punishment.
2. "Gentiles" = refers to those who are not Jews; here refers to the Romans who crucified Jesus; this is the first time Jesus refers to being condemned and delivered to the Gentiles.

V. 34

1. This is also the first time Jesus mentioned the specifics of what he would endure.
2. "Mock" = ridicule; to jeer at; deride; make fun of.
3. "Scourge" = to flog; to whip unmerciful with a "cat-of-nine-tails." (Isa. 50:6)
4. "Spit upon" = to eject saliva from the mouth at or on another. (Mat. 26:67)

8. The Desire Of James And John To Be First V. 35-45

V. 35

1. Mat. 20:20 reveals that the mother of James and John made the actual request to Jesus; not doubt they were in total agreement with their mother.
2. "We would" = we want, we wish; they also spoke.

3. "Desire" = to ask for something to be given; they try to commit Jesus to their desires before they tell what they are, just like spoiled children.

V. 36-37

1. "This request came soon after Mat. 19:28 had been spoken.
2. Jesus was going to the cross and they had their thoughts centered on self-advancement in the kingdom. No wonder Luke 18:34 says, "They understood none of these things."
3. "Glory" = refers to the kingdom. (Mat. 20:21)

V. 38

1. "Know not" = do not understand the facts.
2. "Ask" = the Greek construction represents the person asking in his own interest; it was their "self-seeking" which inspired the request.
3. "Cup that I drink of" = same cup to which our Lord refers to in His Gethsemane prayer (Mat 26:39); its ingredients = our Lord being made sin (II Cor. 5:21) and being abandoned for the time being by God the Father and God the Spirit. (Mat. 27:46)
4. "The baptism" = refers to the suffering into which He would be plunged at the Cross and which would overwhelm His soul, wringing from His broken heart that desolate cry, "My God, my God, why hast thou forsaken Me?"

V. 39

1. "We can" = to be able or possible; this is a lighthearted and eager reply, which reveals the absence of any clear understanding of the Lord's repeated warnings; this is a mere profession of moral courage, not a claim of spiritual power.
2. "Ye shall indeed" = these words of our Lord came true in the case of these two disciples, James died by the sword of Herod Agrippa (Acts 12:1-2), and John was exiled to Patmos and later died (one tradition has it) by being cast into a pot of boiling oil. Another tradition of John's death is that he died of old age.

V. 40

1. "Not mine to give" = Christ is indeed the appointed distributor of all eternal rewards (Rev. 22:12), but He will distribute them in accordance to the eternal and unalterable principles laid down by the Father.

2. "Prepared" = to have ordained or appointed.

V. 41

1. "To be much displeased" = moved with indignation, so translated in Mat. 20:24.

2. "When the ten heard it" = seems the ten were not present when the above request was made but the report naturally reached them and it at once revived the spirit of jealousy in them.

V. 42

1. Our Lord settles this issue by showing the disciples the difference between that which is considered great in the Gentile world system, and the standard of greatest in the spiritual kingdom which He was setting up.

2. "Accounted to rule" = recognized as leaders.

3. "Exercise lordship over" = to bring under one's power.

4. "Exercise authority upon" = to have full control of power over.

5. It was pomp and circumstance, privilege and power, position and authority in the Gentile world, which were esteemed great, and the greatness of the individual came from his place in the system.

V. 43

1. "But" = contrast; in the kingdom of God, the greatness of the individual comes from the lowly place he takes as a servant of all.

2. What a check this gentle teaching must have put upon the personal ambitions of the disciples.

3. "Great" = noble, of high rank.

4. "Minister" = a servant seen in his activity of serving; used figuratively of those who advance other's interest even at the sacrifice of their own.

V. 44

1. "Chiefest" = first in rank, influence, honor.
2. "Servant" = a slave; a bondsman; the most servile term for a slave.

V. 45

1. "To be ministered unto" = to be served; to be waited upon; Jesus came not to be served but to serve.
2. "Ransom" = the price of redeeming; the ransom paid for slaves.
3. "Many" = Christ died for all, yet the fruit of His death and His full salvation comes only to those who come to Him in saving faith. (I Tim. 4:10)
4. "For" = instead of; Christ took my place on the cross; He died for my sins, thus paying the ransom price for me, a slave of sin who could not pay it myself.
5. The ransom price was His precious blood. (I Peter 1:18-19)

9. Blind Bartimaeus V. 46-52

V. 46

1. Jesus enters Jericho accompanied by the crowds going to the Passover in Jerusalem.
2. "Jericho" = new Jericho which is about a mile south of the site of the ancient town. (Josh. 6:26)
3. Mat. 20:30 speaks of two blind men while Mark and Luke refer to one. Bartimaeus may have been the most well known of the two therefore Mark refers to him.
4. "Begging" = to ask repeatedly for alms. Blind men begging was a common sight in Judaea.

V. 47

1. "Heard" = to understand; he had heard the noise of the crowd and had inquired as to what was going on, and someone may have told him it was Jesus of Nazareth passing by.
2. "Cry out" = to shriek, scream; to cry aloud; tense indicates that he kept on crying out to Jesus.

3. "Jesus, thou son of David" = the popular name of the Messiah; notice he did not call Him Jesus of Nazareth.

4. "Have mercy" = to succor one afflicted or seeking aid; tense speaks of the fact that Bartimaeus asked for Jesus to heal him at once.

V. 48

1. "Charged" = to admonish; to rebuke; to censure severely; to address in sharp disapproval.

2. "Hold his peace" = to be silent; calm it down; the crowd that was in front rebuked the blind man because he was disturbing the peace; they took it upon themselves to keep this beggar from forcing his misery on the attention of the great Prophet.

3. But the more the crowd tried to stop him the louder he cried; Mark uses two words to describe this, "more" = to a greater degree and "great deal" = much, many; he cried out much more.

V. 49

1. "Commanded" = to speak or say.

2. "Called" = calling out loud in an audible voice that can be heard at a distance; same word used three times in this verse.

3. "Be of good comfort" = to have courage; notice the change in the crowd from word of rebuke to, "Have courage, rise, he calleth thee."

V. 50

1. "Casting away" = to throw off.

2. "Garment" = the large, upper garment of the oriental, so large that a man would sometimes sleep in it.

3. This man didn't want anything to get in his way or trip him up as he came to Jesus. This gives a graphic description of the beggar's eager response.

V. 51

1. "Lord" = my Master; a title of reverent respect.

2. "I may receive my sight" = one word in Greek; means to recover sight; the blind man had been able to see at one time.

V. 52

1. "Thy faith" = this man knew from scripture the Messiah was expected to give sight to the blind. (Luke 4:17-19; Rom. 10:17)

2. "Hath made thee whole" = word speaking of healing; tense speaks of a permanent cure.

3. Immediately his sight was recovered. Mat. 20:34 reveals that Jesus had compassion (feel sympathy) on them, as there were two mentioned in Matthew.

4. "Followed" = to be in the same way with; to accompany as a disciple; the tense gives us a picture of joyful Bartimaeus following Jesus in the crowd that was on its way to Jerusalem.

E. Events Occurring In Jesus' Life Between Chapters 10-11

1. Conversion of Zaccheus. (Luke 19:1-10)

2. Parable of the pounds. (Luke 19:11-28)

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